Price, 5 Cents

Rev L M Robinson
5000 Woodlawn Av

The Living Church

VOL. XLV. MILWAUKEE, WISCONSIN.—JUNE 10, 1911. NO. 6

416 LAFAYETTE ST., NEW YORK ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee. ✠ 153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, $2.50 per year. To the Clergy, $2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price $2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price $2.50 per year. Single copies 25 cents.

THE LIVING CHURCH ANNUAL AND WHITTAKER'S CHURCHMAN'S ALMANAC

(*Consolidated*)

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 8 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad

RACINE COLLEGE A Church School which prepares boys for any University or for business. Highest standards of intellectual, physical, and moral training. For information address the Warden, **Rev. William Francis Shero, Ph.D., RACINE COLLEGE, RACINE, WISCONSIN**

SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention : : : : : :

SEND FOR OUR NEW CATALOGUE

MICHIGAN AVE. AND VAN BUREN ST., CHICAGO

Art Glass Church Windows

At Prices You Would Have to Pay For Imitations

THE Foster-Munger plan enables you to obtain beautiful genuine Stained Glass Church Windows for little more than you would have to pay for plain or imitation ones. For example:—paper imitation windows will cost you at least 30 cents per square foot or more installed —whereas you can get genuine Foster-Munger Art Glass Windows for only 45 cents per foot and up.

Even small mission churches can now afford the Genuine Art Glass Windows.

Pastors and Building Committees are urged to write for our prices and loose leaf port-folio showing a beautiful assortment of designs sent entirely free.

The Foster-Munger Co.
DEPT. L CHICAGO, ILL.

Memorial Bells

A SPECIALTY
Have Supplied 32,000

McShane's CHURCH CHIME PEAL Bells

McSHANE BELL FOUNDRY CO.,
Baltimore, Md., U. S. A. ESTABLISHED 1856

MENEELY BELL COMPANY,

22,24 & 26 RIVER ST., TROY, N.Y. and 177 BROADWAY, NEW YORK.
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

MENEELY & CO.

WATERVLIET (West Troy), N.Y.

The Old Reliable Meneely Foundry, Established nearly 100 years ago.

CHURCH, CHIME, SCHOOL & OTHER BELLS

R. GEISSLER 56 West Eighth Street NEW YORK

CHURCH Stained Glass, Furniture, Silver Work, Brass Work, Marble Work, Embroideries, Fabrics.

Memorials for the Church and Cemetery

IN SILVER-BRONZE-BRASS-IRON
CHURCH WORK WOOD-GLASS MARBLE
J. WIPPEL ART-WORKS 227-229 W. 55 St. NEW YORK

MONUMENTS

SEND FOR FREE BOOKLET

Celtic Crosses a Specialty

CHAS. G. BLAKE & CO.
720 Woman's Temple CHICAGO

CHURCH ORGANS

Built by
HUTCHINGS ORGAN CO. 18 Tremont St. BOSTON, MASS.

WHITSUN-TIDE MEMORIAL GIFTS

CHURCH FURNISHINGS, DECORATION, CHANGES and ENRICHMENT

Designed and Executed or Estimated on for Any part of the Country.
MEMORIAL TABLETS and WINDOWS
Write for Illustrated Handbooks and Data.

J & R LAMB Studios 23-25-27 Sixth Ave., New York

VESTMENT CASES

For carrying Vestments for various uses, where the heavy Suit Case is not desired, or can be carried inside a suitcase when traveling and used separately where occasion requires.

NEAT IN APPEARANCE, LIGHT AND DURABLE

Made of fine Black Morocco Grain Pantasote Leather, with waterproof cloth inside finish or Fine Seal Grain Leather, Sateen lined.

ENCLOSES CASSOCK, SURPLICE, AND STOLE

Is the most satisfactory case on the market for the use of Bishops and Clergy.

Size 14 x 18 inches—Price (prepaid) Pantasote Leather $3.50
Seal Grain Leather $6.00

CENTRAL SUPPLY CO. (not inc.), 19 So. La Salle St., CHICAGO, ILLINOIS

INSTRUCTION FOR FIRST COMMUNION.

"THIS DO IN MEMORY OF ME"

BY PEARL HOWARD CAMPBELL. Printed in two colors, illustrated with devotional pictures. Bound in blue cloth, white leaf stamping. Price 25 cents; by mail .27.

¶ This very attractive little book is written in language that will be readily understood by the newly confirmed under preparation for their first Communion, or for those confirmed persons who failed to receive such instruction at an earlier date. The language is not technical but simple and interesting to young people as well as for more advanced in years.

¶ It is a book to have by one, and to read many times over.

¶ It is devout and reverent and will stimulate one to greater devotion.

¶ The chapter headings are "The Institution" "The Preparation," and "Why we Receive."

¶ The book is a very handsome one and will be prized as a souvenir by all receiving it.

¶ It has in it a record page for "Date of my Baptism," "Date of my Confirmation" and "Date of my First Communion."

¶ Price 25 cents each in any quantity; by mail post paid .27.

Published by
THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

CHURCH VESTMENTS

Embroideries, Silks, Cloths, Fringes,
CLERICAL SUITS
HATS, RABATS, COLLARS

COX SONS & VINING
262 FOURTH AVE. NEW YORK

✠ CHURCH EMBROIDERIES ✠

Stoles, Eucharistic Vestments, Copes, Mitres, Surplices, etc. The only studio importing exclusively English unfading silks, damasks, fringes, linings, pure gold metal threads, etc., and using standard Church of England patterns and designs. Banners, Altar Cloths, Altar Linen, Cassocks, Alms Bags. Address:

The Cathedral Studio, LUCY V. MACKRILLE, Chevy Chase, Maryland.

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS

All material supplied. Artistic Stoles a Specialty.
Sale of Sample Stoles, reduced. Send for Particulars

EMMA HAYWOOD, 128 West 91st St. New York

Songs of Light and Shade

A Book of Verse for the Church's Seasons.
By G. W.

Cloth 60 cents; by mail 65 cents.

"In the early spring one sometimes hears bird notes of such silvery sweetness that one starts forth to wander through deep woods, longing for more of that heavenly music. So it was that some years ago there came fragments of poems so full of exquisite Catholic truth, so touching the heart, that one set out to find the author or authoress with only the letters 'G. W.' to guide one across the Atlantic; and there one found the singer—one brought up in the teachings of the glorious Catholic Revival, the intimate friend of many whose names are reverenced on this side of the water, and one whose deep, spiritual nature naturally flowed out in melodic rhythm. We hail with especial pleasure the gathering together of these verses in a little book called *Songs of Light and Shade*, by G. W. We hope that many may appreciate this modest little book when it is called to their attention, and especially those who value the Church from its sacramental side."—*Living Church.*

Published By
THE YOUNG CHURCHMAN CO.
Milwaukee, Wis.

The Living Church

VOL. XLV. MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 10, 1911. NO. 6

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

DEVOTIONAL INTRODUCTION: The Doctrine of the Trinity . . . 179
EDITORIALS AND COMMENTS: . . . 180
Steps to International Peace—"Wisconsin as an Object Lesson."
ANSWERS TO CORRESPONDENTS . . . 181
BLUE MONDAY MUSINGS. Presbyter Ignotus . . . 182
THE LONDON DIOCESAN CONFERENCE. London Letter. John G. Hall 183
CENTENNIAL OF HOBART'S AND GRISWOLD'S CONSECRATION. New York Letter . . . 184
PHILADELPHIA NOTES. . . . 186
ACCEPTS CHAIR AT THE W. T. S. Chicago Letter . . . 186
THE SPIRIT OF CHURCHMANSHIP. Rt. Rev. F. J. Kinsman, D.D., Bishop of Delaware . . . 187
DIOCESAN CONVENTIONS: . . . 190
Chicago—Minnesota — Central New York—Kentucky—Kansas—Maryland.
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor 194
CORRESPONDENCE: . . . 195
Popes, Bishops, and Feminine Apparel (Rev. W. W. Steel, Archdeacon of Havana)—In Aid of a Helpless Churchwoman (S. Power)—The Lesson for the Second Sunday After Trinity (Rev. A. DeR. Meares)—Tracts Wanted (Rev. Samuel Upjohn)—From Jerusalem (C. A. Ffrench)—Church Homes and U. of P. Students (John Knight Shryock, Sec'y)—Psalm CXIX. and the *Gloria Patri* (Rev. C. H. Linley)—Church Unity at the Sacrifice of Right Faith (Rev. E. J. Craft)—A New Old-Catholic Magazine (Rev. William Harman van Allen, D.D., Secretary of the Society of St. Willibrord).
LITERARY . . . 186
DEPARTMENT OF SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor . . . 187
AT THE NAME OF THE TRINITY. Grace Coolidge. (Poetry.) . . . 188
DEATH. Lilla B. N. Weston. (Poetry.) . . . 188
ANGULAR CHRISTIANITY. Petite . . . 188
PERSONAL MENTION, ETC. . . . 189
THE CHURCH AT WORK [Illustrated] . . . 191

WE MUST be hungry if our food is to do us the most good. Have we ever thought that through our longings, though often we cannot understand them ourselves, God is trying to make us hungry for things that He wants to give us?—*Selected.*

THE DOCTRINE OF THE TRINITY.

FOR TRINITY SUNDAY.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? (St. John 2:12.)

THESE words were spoken by our Lord in reply to Nicodemus, who came by night to enquire more particularly of Christ's doctrine, and who had objected to one of our Lord's mysterious utterances. It was the doctrine of the new birth: he could not reconcile the idea with his own experience, nor on the other hand could he reject it and continue to believe in Jesus as he was inclined to do. The Christian of to-day often finds himself in the position of Nicodemus with regard to doctrines of the Church. He acknowledges the authority of Christ, and of the Church to some extent at least as the interpreter of Christ's teaching; but to many doctrines, for example the one which the Church presents to-day for our reverent contemplation and confession, he is apt to object as Nicodemus did, "How can these things be?"

Our Lord's reply suggests a way out of the difficulty. We forget that He taught that the comprehension of eternal mysteries depended upon our appreciation of God's activity in time; or, in other words, that we cannot understand any doctrine or theory about God until we know Him in our own inner lives. God the Father cannot mean much to us unless we are learning to depend upon Him and trust Him as a Father; God the Son cannot mean much until we begin to realize His power as a living Saviour; God the Holy Ghost must be an unmeaning abstraction unless within we are striving to submit ourselves to the guidance of God's Spirit. Nor can we succeed in keeping distinct these experiences of divine things, in fixing them in our thought—that is, holding about them the doctrine that the Church has felt best explains them—unless we are giving ourselves to the work of God in corporate union with the great society which has testified that this faith in the Holy Trinity is its experience of Him.

It is always something of a shock to the inexperienced Christian to realize that our Lord did not undertake to explain the mysteries of the universe; that His teaching concerned itself to such a large extent with the practical side of religion. It is difficult to make up our minds to the fact that Christ's mission was to reveal "heavenly things" only in their relation to "earthly things." He was concerned with preparing men for heaven, not in telling them about it.

The Church did not offer the doctrine of the Trinity as an explanation of the Godhead, but confessed it as an actual experience of God, the Father, the Saviour, the Comforter, in her practical life. And as the experience of the Church has deepened and her history lengthened and she has dwelt upon her relation with Almighty God, the more profound has become the conviction that this formula is the only group of words that will adequately express the three-fold nature of God's relation to man, the complex faith of man in God.

It is much to be in line with the best Christian thought of the ages and humbly to hold the faith of the Church; but it is more to have our lives in line with the doctrines themselves. As the *Imitation* put it long ago: "What will it avail thee to engage in profound reasonings concerning the Trinity, if thou be void of humility, and thereby displeasing to the Trinity?" If in our daily lives we seek to put into effect what we may call the earthly side of our faith, we shall be fitting ourselves gradually to understand and enter into the heavenly side of our doctrine. On earth we must live by faith and vision: there we shall see Him face to face. L. G.

DEATH AND LOVE are the two wings which bear man from earth to heaven.—*Michael Angelo.*

STEPS TO INTERNATIONAL PEACE.

IT is a matter of importance that the people of this nation should realize that we are on the eve of one of the most momentous chapters of world history. A real substitute for war is being developed in the pending court of nations at the Hague. Universal peace is no longer the plea of "impractical visionaries" as it was once said to be; and once again in the world's history is it demonstrated that the really practical force in the progress of mankind is that which is contributed by the idealist.

There was lately held at that garden spot of southern New York, Lake Mohonk—so near to the hum of life at the metropolis and yet so remote from the nervous restlessness of that life—the seventeenth annual conference in the interest of International Arbitration. These conferences not only owe their conception to the genius of one man, but to him also they owe their personnel and their sterling opportunities. Mr. Alfred K. Smiley is literally the host of the several hundred men and women, representative of the thought of the day, whom, year by year, he invites to be his guests, that they may listen to or participate in the discussions that have had so marked an influence in the interest of peace. And the ideal environment has been a large factor in the success of Mr. Smiley's cherished ambition.

The conferences have been effectual in moulding public opinion because of the care that is taken in the selection of those who are invited to lead in the direction of thought. The most distinguished thinkers in this and other lands have been numbered among the readers and speakers, year by year, and never more so than at the present time. Under the presidency of the president of Columbia University, Dr. Nicholas Murray Butler, there were arrayed among the speakers at the latest of these conferences such distinguished men as the Baron d'Estournelles de Constant, member of the French senate, whose mission in the interest of universal peace has already been commended in these columns; the Dean of Worcester, Dr. Ede; Dr. John Clifford, pugnacious as advocate of peace as he is in his better known role of leader of the Nonconformist hosts in England, and determined that the world shall have peace if it has to fight the last man on earth to obtain it; Mr. J. Allen Baker, and Mr. Albert J. King, members of the British parliament; a welcome representative of the German state Church; members of the diplomatic corps accredited to Washington from Bolivia and from Persia; and among American statesmen, educators, and other thinkers, Mr. William Jennings Bryan, Mr. James Brown Scott, secretary of the Carnegie Endowment, Dean Kirchwey of the Columbia Law School, President Garfield of Williams College, John W. Foster, sometime secretary of state and first among American diplomats, Oscar S. Straus, member of the Hague Court and sometime minister to Turkey, William Dudley Foulke of Indiana, Professor Reinsch of the University of Wisconsin, a group of brilliant clergymen from different religious bodies, and a number of other men who have learned the art of thinking and mastered the science of leading the thoughts of other people.

WE SHALL make no attempt to recapitulate in detail what messages were brought by the different speakers; neither shall we assume to argue for peace as against war. If we try, however, to reproduce faintly some idea of the thought that was developed, it is because no large ideas, such as that of the establishment of permanent international peace, can become realities until mankind in general desires them thus to become. The speakers from outside the United States, one and all, urged that Americans have not only the opportunity to lead in this world movement, but also that they alone have that opportunity. President Taft's proposal for a treaty of unlimited arbitration was warmly commended by all and was pointed to by more than one speaker as an act that would make his administration forever notable. The promise that The Hague court should be developed to the extent that it shall provide for legal determination of international problems and for administering justice among the nations seemed to the statesmen present exceedingly bright. That court, whose final establishment has been delayed only because the method of its constitution could not be determined at the last Hague conference, is likely to become an actuality before the third Hague conference shall gather, two years hence. In the meantime the opportunity for arbitration at The Hague presents a reasonably satisfactory method of determining disputes, so that there can be, to-day, no excuse for nations plunging into war, and it seems wholly improbable that any of the chief nations could be induced to do it.

But peace must be established in the minds of a people before its permanency can be guaranteed by constitutions or courts. Governments to-day are the mouthpieces of the people. They make peace or war according as the people demand. Thus no abiding peace can be looked for until it be assured that the people, as a whole, abhor war.

What can produce that abhorrence of war? Statesmen and all thinkers were at one in giving the answer: the "Churches" must take the lead in producing it. Here is where nothing but the religion of Jesus Christ can provide a sufficient remedy. The "Churches" were implored to create among their members that demand for universal peace which the Christian religion demands. They were implored to assume a leadership. They were chided with some degree of apathy, as contrasted with the activity of labor unions and of socialists to promote that end.

To some extent the chiding was deserved; but not to the extent that many appeared to think. Religious forces have been weak on the side of social righteousness because the prevailing view has been that righteousness planted in the individual consciousness would lead to the ultimate expression of righteousness in society. Very likely, as one of the Protestant ministers who spoke at Mohonk vigorously declared, Protestantism has overdone the principle of individualism. It was a temptation to reply that Protestantism *is* overdone individualism, and that the larger, international perspective for which speakers implored, is that which Churchmen speak of as Catholicity. The Catholic ideal, without its name, was held aloft by practically all the advocates of Protestant religious bodies who spoke on the religious phase of the problem—a phase, we repeat, upon which statesmen also laid stress.

The real deficiency to which the Church must plead guilty is the over-accentuation of individualism in the religion of Protestantism, which has so largely influenced the religious development of recent generations. Thinkers perceive the necessity for something beyond the regeneration of the individual. They are prepared for that broader view of religious opportunity and religious duty which we know as Catholicity. They hunger for it. Their aspirations will be satisfied with nothing less.

And the duty is incumbent upon religious leaders of promoting the peace sentiment. War is abhorrent, not only because of the waste of life and of economic values which it involves, not only because it seldom permanently settles the very disputes that may lead to it, but because it is a violation of the ethics that the Christian Church is bound to inculcate. Because we are members one of another, therefore the deliberate destruction of the one member by another is an unthinkable violation of the Body of Christ. War is an expression of hatred; and hatred is an insolent reversal of the fundamental characteristic of the divine life in the soul, which is love. To love is to combat war. To love is to ensure peace. To love is to seek earnestly to make an actuality of that brotherhood among the nations which seems sometimes to be only potential. What is this but the exemplification of the maxim that "Love is the fulfilling of the law"?

It may, indeed, be argued that war serves for the development of discipline; that it has value for its training in moral courage, in patriotism, in zeal, and in manliness; that it is a preventive and a protest against effeminacy. True; but it does not follow that it is *the best* method of promoting these virtues. If it did, it were better that it be made systematic and applicable to all boys and young men. It were better that we should train our youth to mortal combat in our universities, and, with prizes in athletics, award medals to those who had killed or maimed the largest number of their fellow students. Why should the beneficent training in the warrior's spirit pass over whole generations, in times of peace? How few of the young men of our age have had the benefit of the blessed experience of developing their moral courage, their patriotism, and their zeal, at the expense of shedding the life blood of their fellow men; at the expense of adding to the number of the widows and fatherless children, and those who are in distress. War, as it is practised to-day, is an anachronism. Either it should be multiplied so that we may all participate in the beneficent value of its training, or it should be treated as an evil and be abolished altogether. Those who would defend war as an institution by reason of its incidental effects must be prepared also to indorse burglary for the alertness and delicacy of touch which it develops in the burglar. Most reasonable men will be able to view the subject from a larger standpoint than that of

its incidental features; and it would seem impossible that Christian men should not be a unit in providing such a substitute that war may be rendered forever unnecessary and, on a large scale, impossible.

WE CANNOT do better than to conclude this hasty consideration of a subject which Churchmen, especially, should treat as in line with their sworn duty as soldiers of a *spiritual* kingdom, with the "Platform" set forth by the Lake Mohonk conference just closed. It reads as follows:

"The Seventeenth Lake Mohonk Conference on International Arbitration expresses its profound satisfaction in the impressive advances of the past year, so signal as to make the year the most memorable in the history of international progress in the United States.

"The President of the United States in his declaration favoring the reference to arbitration of every difference not settled by regular diplomacy, and in negotiating with Great Britain and France general arbitration treaties without reserve, has taken the highest and most advanced position. We call upon our people for such earnest cooperation and expression of public opinion as shall ensure the execution of these treaties in such form that they shall not fall short in any degree of the public declarations of President Taft and of the just expectations that these declarations have aroused on both sides of the Atlantic; and we urge the offer of similar treaties to all nations ready to conclude them with us.

"The efforts of our Secretary of State to secure the organization of the International Court of Arbitral Justice have during the year advanced so far as to promise the complete success of that effort before the meeting of the third Hague Conference. We urge the unremitting reinforcement by our people of the endeavor for the perfecting of this supreme provision for the administration of international justice, recognizing that it is only through the complete establishment of the system of law that the system of war will cease.

"The Congress of the United States has by unanimous vote authorized the President to create a commission to consider the pressing problem of the limitation of the burdensome armaments of the world. We record our gratitude and satisfaction at this resolution of Congress in behalf of independent American action, and trust that the early creation of this commission will place the nation in as pronounced leadership in dealing with this momentous issue as that taken by the President in behalf of unreserved arbitration. We believe that resolute initiative on our part will win the practical cooperation of other powers and promote more definite and hopeful effort in behalf of the steady decrease of the machinery for the settlement of disputes by force corresponding to the present steady development of the instrumentalities for their settlement by justice.

"We call attention to the fact that the time for the creation of the international committee for preparing the programme of the third Hague Conference is only two years distant; and we ask for such early and careful thought upon this critical work as shall ensure for the next conference the most intelligent preparation, the most constructive activities, and the largest results. The nations are confronted by the serious needs of international provision for the immunity of ocean commerce in time of war; for prohibiting money loans to belligerent nations by neutral peoples; and for prohibiting betimes aerial warfare. To the full consideration of these and other imperative concerns in the period preceding the meeting of the conference we earnestly urge all friends of international progress.

"We welcome and endorse the proposal recently submitted to Congress for a joint agreement by the nations of North and South America that in case of war between any of them no taking of territory from one by another shall be permitted as a result. Such an agreement has been made by all the nations bordering upon the North and Baltic Seas; and we urge the speedy American following of this enlightened European example.

"We earnestly commend to our people, while working for the establishment of general international relations upon a just and stable basis, the strengthening of a public sentiment which shall ensure at all times the most faithful and complete discharge of our own duties to every nation.

"This Conference, distinguished by the inspiring presence of so many of our fellow workers from England and Canada, holds its sessions on the eve of the coronation of King George V. On this auspicious occasion we express our grateful appreciation of the enthusiastic response of the English government and people to the arbitration proposals of President Taft, and our high hope that the reign which has now opened may be yet more memorable than that of Edward the Peacemaker in the service of international justice and fraternity. We urge such comprehensive plans for the coming celebration of the centennial of peace between Great Britain and the United States as shall make that commemoration a notable landmark in progress not only for these two nations but for the great family of nations.

"We gratefully recognize that in the recent munificent provisions for the promotion of peace by Andrew Carnegie and Edwin Ginn, larger contributions for our cause have been made in the United States during the past year than in all the world during the whole preceding history of the movement. We hail this generosity as evidence of the new determination of strong men to cope at last with the evils of war in a manner commensurate with their gravity; and we express the hope and confidence that these larger provisions will stir such emulation and new devotion among our people and among all peoples as shall advance with vastly greater efficiency and rapidity the commanding interests to which the Mohonk Arbitration Conferences have for these seventeen years been devoted."

"WISCONSIN AN OBJECT LESSON."

RESIDENTS of Wisconsin cannot fail to be pleased at reading Mr. Theodore Roosevelt's signed editorial in the *Outlook* for May 27th entitled "Wisconsin: An Object-Lesson for the Rest of the Union." Wisconsin has presented the usual difficulties of American commonwealths. High ideals have always been contested vigorously by low ideals, and the victory has not always been with the high. There have been "interests" that opposed legislation in the interest of the people. There has been political demagoguery and the usual loud cries of "reform" by men who sought office by means of such cries and sometimes obtained it. In short, Wisconsin has passed through the experience that has befallen other states, and if there has been some measure of regeneration, it has been accomplished only by reason of stern determination and the resolve that the whole people should be the controlling force.

Mr. Roosevelt happily dwells on two institutions that have been agents in making Wisconsin an "object-lesson for the rest of us." These are the state university and the railway rate commission.

Perhaps no educational institution in the world has brought educational influences and real culture to the *whole* people of a state, as fully as has the University of Wisconsin. Even viewed from the narrow standpoint of its resident undergraduate body and its faculty, the university is training so large a body of young men and women that in size it has already eclipsed the older universities of the eastern states, while in quality of teaching it is at least the equal of any of them and may even be, as Mr. Roosevelt says of the state in general, "an object-lesson for the rest of us." And its resident work is only part of the splendid advance movement of the University of Wisconsin. It has solved the difficult problem of correspondence courses and actually brought the university to the home itself—even the home on the farm and in the remoter counties of the state. A bureau of municipal research is of international extent and of international repute. By lectures, by classes, by expert advice, the university is taking the lead in developing the science of self-government, as also in training for life vocations, apart from, as well as under, the shadow of its administrative halls.

The rate commission commended also by Mr. Roosevelt has led because of its judicial fairness. Appointed with particular reference to the railroads, it has also within its purview other public utilities, and its determinations with respect to telephone privileges and rates have been as just as those with respect to railroads.

Wisconsin has not nearly kept pace with states further to the west in experimenting with advanced but questionable legislation. If it is so fortunate as, in any sense, to be an "object-lesson," it is because, on the whole, there has been truly progressive legislation modified by cautious restrictions. Mr. Roosevelt is right, on the whole, in saying that such legislation has been free of "wild extravagance."

Wisconsin thanks Mr. Roosevelt for his appreciative editorial and will seek to merit his good opinion still further, in future.

IT is a pleasure to report that up to last week the receipts of the American Church Institute for Negroes, for the Lawrenceville (Va.) work, in response to the statement printed in THE LIVING CHURCH, were about $260. But very much more must be raised. We trust it will be forthcoming promptly.

ANSWERS TO CORRESPONDENTS.

M. J.—If, in a diocese making no canonical distinction between wardens, and where no civil statute makes such distinction, two wardens of equal length of service are present without the rector at a vestry meeting, the vestry would choose between them for its temporary presiding officer.

PRECENTOR.—In a vested choir, if a solo is to be rendered it seems fitting that the entire choir should stand. They are assumed to be engaged in a common act of worship though the actual rendering be delegated to one person.

"IF WE believe that Jesus died and rose again, even so them also that sleep in Jesus God will bring with Him."

BLUE MONDAY MUSINGS.

SOME one sends me a clipping from a western newspaper which refers to the "consecration of the Anglican Cathedral at Detroit" and speaks of the "Anglican Bishop's" presence. I am frank to say that I regret such nomenclature. The Church in this country is not Anglican, but American. She derives her Episcopate directly from Scotland and only secondarily from England; and among her clergy and laity are men of every racial stock. There should be, of course, the most friendly and affectionate relations between us and our brethren in England, who may be described as "Anglican," perhaps. But those relations are no more cordial than those which exist between ourselves and our brethren in Ireland, or in Scotland, or in Australia, or our brethren of the Holy Catholic Church in Japan. Whatever tends to perpetuate the delusion that the Prayer Book Church in this country is only the Church of England transplanted, with a claim upon those of English descent and upon no others, is pernicious in the highest degree. It was two generations before the Church in this country recovered from the injury of her Tory associations in the period of the Revolutionary war. We know that she was misrepresented and misjudged; that as a matter of fact, the proportion of the patriots who were Churchmen was extraordinarily large; but the impression has been given, and still remains in some quarters, that Churchmen, as a class, were identified rather with English traditions than with the American spirit. Now I love England and I have some English blood; but I am not an *Anglo*-Catholic. I am an American Catholic; and as such I meet, upon a footing of equality, my brethren who came, either in their own persons or through their ancestors, from other lands altogether. Thus, I had a neighbor in the last diocesan convention who was a Pole. What has he to do with English tradition? Here are Dutchmen, Frenchmen, Swedes, Chinese, Japanese, Syrians, Greeks—people of every nation under heaven, who are identified with the Republic and are entitled to participate in all the blessings which are to be found here. The Prayer Book Church has her claim on them; and if she is misrepresented to them as being merely "Anglican" they will turn away from her, feeling sure she has no place for them. Because of our language it is sure that the English tradition will always be of first importance to us, as in our literature we shall have the English authors for a common possession. And yet I think it is most unfortunate that when we turn to black-letter saints, they are so largely those who are known to the English Prayer Book that we commemorate. Insularity is a bad thing and it is possible to have it even in a continent.

THE QUESTION of parish calling is one which is always open for discussion among the clergy. I have just been reading something said by a prominent English Nonconformist on that subject:

"Pastoral visitation may be a necessity of modern Church life, but it is significant that it is not a New Testament institution. The New Testament says a great deal about preaching and teaching, but never a word about pastoral visitation; and when Jesus sent out the seventy, two by two, He charged them with emphasis, 'Go not from house to house.'"

One may fairly enough raise the question whether in this mania of going about and leaving cards, in the midst of our crowded, hurrying city life, or having five-minute conversations about the weather and the newest books, there is not a great dissipation of energy. My own experience is, that in a metropolitan parish the demand upon the clergy for specific errands to the sick and bereaved and those in trouble, is so heavy that there is no time for the merely social call. In a country village where everybody lives within easy walking distance of the church, the case is different. To be sure, it is most important that the clergy should not be strangers to their people, that they should know their family life and be able to enter into their joys and sorrows; but I am inclined to doubt whether the average parish call, as it is made now-a-days, at all helps in that result. There was more to be said for the ancient Puritan idea of a real visitation, when the family was gathered together expecting the pastor, when the children said their catechism standing in a line before him, and all the troubles of the household (so far as spiritual things were concerned) were set out in order for his friendly counsel. On such occasions the dignity of the pastoral office stood forth; but to-day it really seems that people get very much more good of the advice and help of the clergy when they come seeking it rather than when it is obtruded upon them. The keeping of regular office hours when one is always at the disposal of his people or of strangers who wish to come for consultation, is of greater consequence, I think, than any amount of mere running about, even though that running about be like "sparks among the stubble."

IF THE CLERGY are to lend an acquiescent ear to all the requests that come to them for special observances on Sundays, the Church kalendar will retire into innocuous desuetude! What with Tuberculosis Sunday, Sanitation Sunday, Child Labor Sunday, Temperance Sunday, Prison Sunday, and the like, we could readily spend all our time in proclaiming special messages to our congregation, letting such unimportant things as the Gospel lapse into silence. Surely, there is a time for everything; and I doubt very much whether the time for such appeals is on Sunday morning. The magazines and newspapers have the ear of the people as never before; the lecture platform is always available; there are mass meetings wherein every religious opinion may meet upon a common platform to consider a common need. Important as it is to join hands in abolishing consumption, there is no specially Churchly way of doing it; and Churchmen and Jews and Agnostics can work together side by side there without difficulty. But when it is a question of mere sentimentality, one has a stronger feeling. I always suspect a man who is talking much in public about his mother. The deepest feelings are not those which find the readiest utterances; and it is easy enough to trade upon a few holy words and to turn them into base counters. So I confess there is nothing in me to respond to the notion of keeping "Mother's Sunday." Every day in the year ought to be *Mother's day;* and what connection there is between love and gratitude to the dearest and best of friends, and wearing a white carnation on a given day, to the profit of the florists, I am unable to see. Miss Anna Jarvis of Philadelphia may be a most excellent person, but I decline to recognize her authority to set forth a new feast, and I deplore the hysteria which has obeyed the mandate sent out by her. "The old is better"; and whatever heed there may be for such an observance is more than met by the keeping of "Mothering Sunday."

SOME YEARS AGO a pert little paper published out West gave up its editorial columns to a list of the different kinds of Churchmen minutely classified. There were old-fashioned Low Churchmen, Low Broad Churchmen and Virginia Churchmen, and High Broad Churchmen and various other sorts, all lettered down to G. One of my friends, in sending a marked copy of it to me, added with unction, "Yours in class H, of which this editor evidently knows nothing, that is, Catholics with common sense." There is certainly room for a class I, of Catholics without common sense; that is, of people with no sense of proportion whatever, who set up some perfectly artificial and unreal standard as a touchstone, and presume to judge and discriminate by means of that. Some one was telling me the other day of a young layman on board a trans-Atlantic liner, who, finding a priest there, begged for a celebration of the Holy Communion on Sunday, arranged with the captain for the use of the saloon, and then, on Sunday morning, was himself absent when the service was held. Being asked why, he said he made it a rule never to be present at a celebration where the Eucharistic vestments were not worn! Could there be a better example of that foolishness which evidently puts the husk before the kernel? So, too, I have just heard of another one of that same type who, being brought up in a supposedly good Church parish, removed to another city, and not finding incense used in any church there, immediately became a Roman Catholic. What a silly ass! As if any external accessory could change historic fact or make a falsehood true! We need a revival of plain teaching as to what loyalty means. In the old days the Low Churchmen, who were then dominant, used to over-ride the prejudices of High Churchmen, so-called, because they knew that, whether or no, the High Churchmen would stand fast. We have progressed away from the truth if we have made that less true now than it was of old.

HERE IS a gem that must be rescued from the obscurity where I found it. Comment would spoil its effect:

"The confirmation class of the Presbyterian church will meet to-morrow afternoon at the church. This class usually meets on Saturday but on account of the circus it will be held to-morrow."

OUR UNIVERSALIST brethren at Schuyler Lake, N. Y., are helping on the good cause by "a gentleman's pig supper" from which $20 was received. PRESBYTER IGNOTUS.

THE LONDON DIOCESAN CONFERENCE

Bishop Winnington-Ingram Tells of the Spirit of Union and Cites Example of the American Church

SUNDAY SCHOOL COUNCIL DISCUSSES THE TEACHING OF CHURCH PRINCIPLES

Church Tower Completed as a Memorial to Erasmus

RECENT APPOINTMENTS AND OTHER ENGLISH HAPPENINGS

The Living Church News Bureau
London, May 23, 1911

THE London Diocesan Conference met on Wednesday and Thursday last, under the presidency of the Lord Bishop, in the great hall of the Church House, Westminster. There was quite a record attendance of members, and the spacious public galleries were crowded. Preceding the opening of the conference there was a celebration of the Holy Sacrament at St. Margaret's, Westminster, after which the members breakfasted together at the Church House.

The Bishop of London, in his presidential address, acknowledged the spirit of union and mutual understanding which had grown in the diocese in the most extraordinary way during the last ten years. He was convinced that mutual explanation, frank discussion, and common study was what is more and more wanted. The Bishop of California told him that nothing brought the Church of the United States together so much as the fifteen years' discussion over the principles embodied in the Prayer Book.

The result of his recent action against the granting of marriage licenses to divorced persons had been that, during the last quarter, the diocese had not been disturbed by marriage scandals.

The Bishop went on to refer to the recent Protestant disturbances in the diocese, and he appealed to the priests, now few in number, who still gave the Protestant agitators the little power they possessed against him. He had no right to sanction certain old ceremonies on his own responsibility unless they were reintroduced by the Church in its corporate capacity. He appealed to the laity to stand by their Bishop in his honest attempt to secure order in the diocese, and to protect him from the annoyances of being followed by a "band of rowdies" (quite the right name for the Kensitites), who only embarrassed and hindered his efforts.

Dealing with Prayer Book revision, he had been not only interested, but moved, by the book lately issued by Dr. Frere (of the Mirfield Community). But it was quite clear that there was no good attempting a revision without a clear and even overwhelming public opinion in the Church in its favor. The reply from every rural deanery in his diocese had been unfavorable to any alteration in the text of the Prayer Book. (Cheers.) Perhaps the best way for all of them to come to an agreement would be for them to join the Society of Sacred Study, and really know the principles which governed the formation of the early Liturgies, and so prepare a Church which should be capable of reforming its own Prayer Book.

The Bishop of St. Davids, who was present at the conference on the invitation of the Bishop of London, delivered a long address on Welsh Disestablishment proposals. Their case against disestablishment and disendowment was very strong in the light of facts ascertained by the Royal Commission, and even stronger in the light of broad moral principles. The Welsh Bishop doubted whether on a referendum there would be found even a bare majority of electors in Wales in favor of the spoliation of the Church. A resolution against the attack on the Church in Wales, moved by Sir Alfred Cripps, K.C., M.P., was carried with only three dissentients. A resolution welcoming national insurance against invalidism and unemployment was submitted as a resolution of principles, and this was passed unanimously. A resolution that it was inexpedient that cinematograph theatres should be licensed for Sunday performances and that hospitals should participate in their Sunday takings which are in receipt of grants from the Hospital Sunday fund, was adopted with but two dissentients. The conference also accepted, with only one adverse vote, a resolution embodying the main principles of the scheme generally called "Lord Salisbury's Scheme," for a settlement of the Education controversy. Among other resolutions that were adopted was one against pernicious literature.

Meeting of the Sunday School Council

In the evening of the first day of the London diocesan conference, and in the place of the usual public meeting in connection with the conference, in the great hall of the Church House, there was an overflow gathering of Sunday school superintendents and teachers, organized by the Bishop of London's Sunday School Council, to discuss a more efficient system of Sunday teaching of Church principles.

Erasmus Memorial Completed

The tower of Aldington church, near Hythe in Kent, which Archbishop Warham 400 years ago partially built, has now been completed as a memorial to Erasmus, who held the rectory for a time during his residence in England, and who was an intimate friend of Warham. The fund raised for this work, through the efforts of the Rev. W. E. M. Nunn, the present rector, has been contributed by admirers of Erasmus in all parts of the world and largely by members of the universities, where that greatly renowned humanist lived and worked. The tower was reopened and the new work dedicated by the Dean of Canterbury on Wednesday in Easter week.

Bishop Suffragan for Taunton

The diocese of Bath and Wells, which comprises all Somerset except two parishes in the diocese of Bristol, has had an Assistant Bishop in the Rt. Rev. Dr. Stirling (formerly Bishop of the Falkland Islands) since 1901, but no Bishop Suffragan. It is now, however, to have one with the title of Bishop Suffragan of Taunton. The appointment of the Rev. Prebendary De Salis, rector of Weston-super-Mare and Prebendary of Wells, to this office has been nominally made by the Crown, but is virtually the Bishop of Bath and Wells' appointment. And the Bishop has also chosen his new Bishop Suffragan to succeed the late Ven. W. H. Askwith as Archdeacon of Taunton.

Other Clerical Appointments

The Rev. Dr. Knight, fellow of Corpus Christi College, Cambridge, and principal of the Clergy Training School at Cambridge, has been nominated by the Archbishop of Canterbury to succeed the late Bishop Collins in the episcopal oversight of the English chaplaincies in southern Europe.

Dr. Knight, who is about 50 years of age, is elder brother of Bishop Knight, formerly of Rangoon, and now warden of St. Augustine's College, Canterbury. His interest in the work of the Church abroad, says the *Times* newspaper, is already keen and his relations with foreign ecclesiastics will be guided by sound scholarship and good sense.

The Rev. Mark N. Trollope, vicar of St. Alban's, Birmingham, one of the well-known Catholic centers in the Midlands, has been nominated to the vacant missionary bishopric in Korea, though under the new Japanese regimé called Cho-sen, I believe. Mr. Trollope, who is about 48 years of age, joined the mission of the S. P. G. in Korea as chaplain to Bishop Corfe in 1890, and from 1896 to 1902 was vicar-general. He then returned to England and succeeded the late Rev. R. W. Dölling at St. Saviour's, Poplar, and last year the patronage trustees appointed him to St. Alban's, Birmingham. His appointment now as the new Bishop in Korea, in succession to the late Bishop Turner, would appear to be an eminently suitable one.

Notes and Personals

The recent appeal of the Universities' Mission to Central Africa for more priests to work in the mission has already met with a singularly notable response in the decision of the Rev. Cyril Hallett, vicar of St. Barnabas', Oxford, to resign his post at that famous centre of Catholicism in Oxford in order to work under the Bishop of Zanzibar as Archdeacon of Masari. This is the second instance within three years of a prominent Oxford incumbent leaving his parish and his sphere of influence among the undergraduates to join the mission, the Rev. T. H. Birley having left St. Thomas the Martyr's in 1908. It is indeed a remarkable witness to the reality of the feeling at Oxford on behalf of Christian missions as represented by the grand Catholic mission of the U. M. C. A.

It is stated that an invitation has been sent to the Bishop of London from the Church in the United States to take part in a series of missions which are to be conducted next winter or spring in ninety of the principal cities of that country and Canada. The Bishop has been asked to help this effort during a period of one month, and the Rev. W. Wilkinson, "the well-known outdoor preacher of Wall street," is over here now and hopes to persuade his Lordship to accept the invitation.

The Bishop of Salisbury is reported to be practically confined to his bed at a private house in Dorchester, where he went for a visit several weeks ago, being prostrated by the effects of overwork.

The third volume of Dr. Gairdner's *Lollardy and the Reformation in England*, covering the reign of Edward VI., is issued to-day by Messrs. Macmillan.

J. G. HALL.

TO DEPEND upon events is to grow each day more helpless. To depend upon God, and avail one's self of events as far as may be to work out the right is the way to grow strong. The man or woman who complains of lack of chance or opportunity is usually letting both escape.—*Selected.*

CENTENNIAL OF HOBART'S AND GRISWOLD'S CONSECRATION

Important Event is Commemorated at Trinity Church, New York

COMMENCEMENT AT THE GENERAL THEOLOGICAL SEMINARY

Death and Burial of Canon Schwab

OTHER EVENTS OF LAST WEEK IN NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, June 6, 1911

IN spite of the very severe rain storm on Wednesday evening, May 31st, about two hundred and fifty clergymen and a gratifying number of lay people assembled in old Trinity Church, Broadway and Wall street, to celebrate the centenary of the consecration of two Bishops, John Henry Hobart, D.D., third Bishop of New York, and Alexander Viets Griswold, Bishop of the Eastern Diocese, which took place in this historic parish church on May 29th, 1811.

At 8 o'clock the long procession of choristers and clergy (divided into five sections), entered the church singing the hymn, "Ten Thousand Times Ten Thousand." The order was: The choir; clergy of Rhode Island, Vermont, Connecticut, Albany, Long Island, Western and Central New York, and New York; curates of Trinity parish; rectors of New York City churches; the Rev. Dr. Lowndes; vicars of Trinity parish; rector of St. Peter's Church, Philadelphia (where Bishop Hobart was baptized, confirmed, and ordained); the president of St. Stephen's College; the Rev. Dr. Vibbert and the Rev. Dr. Lubeck (representing the New York Bible and Prayer Book Society); faculty and dean of the General Theological Seminary; dean of the Cathedral; Archdeacons Nelson and Van Kleeck; officiating clergy; rector of Trinity parish; Bishop Burch, Bishop Kinsman, and Bishop Greer.

A shortened form of evening prayer was said, in which Psalms 46, 115, and 150 were used. The first lesson was Ecclesiastes 44 to v. 15; the second was II. St. Timothy, chapter 2. After the Apostles' Creed, versicles, and responses and the usual collects and prayers, there was a special prayer for Bishops, taken from King Edward's Primer. After the hymn, "O God, Our Help in Ages Past," the Bidding Prayer was said. The hymn, "The Church's One Foundation" was sung before the historical sermon preached by the Bishop of Delaware, the Rt. Rev. Dr. Kinsman. The sermon is printed elsewhere in this issue. A solemn *Te Deum* was sung; some special prayers were read before the benediction; and the memorable service closed with the retrocessional hymn, "For All the Saints, Who From Their Labors Rest."

The Order of Service was handsomely printed. The copies bore the imprimatur of the Bishop of New York. The Rev. Dr. William T. Manning, rector of Trinity parish, officiated, being assisted by the Rev. C. R. Stetson, vicar of Trinity Church, and other clergy.

The commemoration of Bishop Hobart was peculiarly interesting to the clergy and people of old Trinity, because he was rector of that parish, and to the faculty and alumni of the General Theological Seminary because the Bishop was one of the most active of the institution's founders and for a time served as a professor.

After administering the affairs of the diocese of New York, then including the entire state, for nineteen years, Bishop Hobart died. His body was interred under the chancel of old Trinity. A mural tablet, erected by the vestry in the "Vicar's Room" on the south side of the chancel, declares among other things that Bishop Hobart was born in Philadelphia, September 14, 1775; that he died, during an Episcopal Visitation, at Auburn, N. Y., September 12, 1830; that the monument is erected in memory of the public services, private virtues, and Christian graces of their beloved and lamented Pastor; in testimony of their respect for the wisdom, energy, and piety of their beloved Diocesan; in honour of this faithful and valiant "Soldier of Christ," who on all occasions stood forth the able and intrepid champion of the Church of God.

Commencement at the G. T. S.

The events of Commencement Week at the General Theological Seminary began with a reception at the Deanery on Monday evening, May 29th. Dean Robbins and his sister, Miss Robbins, assisted by several ladies, received the guests, who represented the Faculty, the Trustees, Alumni, and other clergy, and the student body. Later, Bishop Parker, Coadjutor of New Hampshire, preached the Baccalaureate Sermon in the Chapel of the Good Shepherd. Tuesday was Alumni Day. The annual meeting of the Associate Alumni in Sherred Hall was unusually well attended. The following officers were elected: President, the Rev. J. Nevett Steele, D.D.; Vice-Presidents, the Rev. T. Gardiner Littell, D.D., the Ven. Joseph Carey, D.D., the Ven. Frederick V. Van Kleeck, D.D., the Rev. Charles C. Edmunds, D.D., the Rev. Alban Richey, D.D.; Recording Secretary, the Rev. John Keller; Corresponding Secretary, the Rev. J. Clarence Jones; Treasurer, the Rev. George Herbert Dennison; Executive Committee (Class of 1914), the Rev. C. R. Stetson and the Rev. Elliot White; Necrologist, the Rev. Professor Randall C. Hall, D.D.; Essayist, the Rev. Henry R. Gummey, D.D. At noon, the Alumni proceeded to the seminary chapel, where, after appropriate devotions, the necrologist's report was read by Professor Hall. An essay was delivered by the Rev. Charles Fiske (1896) of Baltimore, Md.

The Associate Alumni, faculty, and trustees of the seminary and other invited guests were entertained at luncheon by the seminary in the gymnasium.

The annual meeting of the trustees of the seminary was held on Tuesday afternoon. On motion of Dr. Manning a year's leave of absence was voted to Dean Robbins, and the hope expressed that his bodily health might be restored by the cessation from work. It is thought that Dr. Robbins will spend the vacation in foreign travel. In the dean's absence, Professor Denslow (sub-dean) will be acting dean, with *pro tempore* membership and voting privileges in the standing committee of the seminary trustees. At this meeting Professor Shepard and Professor Edmunds were reëlected to their respective chairs. The Rev. Dr. J. Lewis Parks was selected to deliver a course of lectures on "Missions," one hour per week throughout the academic year.

For the first time in many years, commencement day was rainy, and the picturesque procession of students, Bishops, and other clergy from the library building to the chapel was impossible. The heavy storm and the funeral service for Canon Schwab held in the Cathedral at the same hour diminished the attendance of Bishops, diocesan clergy, and lay folk.

The usual early celebration of the Holy Communion and Morning Prayer had been held in the chapel. The exercises at 11 o'clock included hymns, versicles, and responses, Psalm 68, the Lesson (St. Luke 10: 1-9), the Nicene Creed, and special prayers. The following essays were read by members of the graduating class: Mr. Albert Melville Farr, "The Boy Scout Movement"; Mr. Carroll Healy Fenton, "Competition and the Sermon on the Mount"; Mr. Shirley Hall Nichols, "The Appeal of the Priesthood to Men."

Diplomas were then presented to the twenty-four men graduating, and Bishop Burch addressed them. In a few words the Bishop warned his hearers against the pessimistic trend of thought so current and so baneful in its effects. It was pointed out that much of the adverse criticism of the Church and her methods came from sources uninformed as to her history and her achievements in the past and in the present day. Much of the current thought came from minds not unprejudiced, and therefore not competent to form correct judgments.

Dean Robbins conferred the degree of B.D. on these priests: the Rev. Messrs. C. W. Areson, C. W. Baldwin, G. W. Bambach, H. L. Gaylord, E. H. Goold, T. J. Shannon, F. E. Wilson, and Grant Knauff.

The degree of D.D. was given to the Rev. H. H. Powell of San Mateo, Calif., and to the Rev. Thomas F. Davies, Bishop-elect of Western Massachusetts.

The exercises on commencement day were closed with the senior class luncheon in the refectory, to which the graduating class invited their friends and the dean and faculty.

The graduates, with notice of their respective ordination and work, are as follows:

Thomas Bellinger, ordained June 6th, at All Saints' Cathedral, Albany, by Bishop Doane; to take duty at Associated Missions, Chestertown, N. Y. Address, Associated Missions, Chestertown, N. Y.

Melford Losee Brown, B.S., was ordained June 6th, at All Saints' Cathedral, Albany, by Bishop Doane; will become curate, All Angels' Church, New York City. Address, 215 W. Eightieth street, New York City.

Dominick Cassetta, B.A., to be ordained June 11th, at the Cathedral of the Incarnation, Garden City, L. I., by Bishop Burgess; will become curate, St. Augustine's Chapel, New York City. Address, 105 E. Houston street, New York City.

George Palmer Christian, B.A., to be ordained June 9th, at St. Paul's Church, Washington, D. C., by Bishop Harding; will take duty under the direction of the Bishop, diocese of Washington. Address, care of Bishop Harding.

Albert Melville Farr, B.A., was ordained June 6th, at the Church of the Redeemer, Morristown, by Bishop Lines; will become assistant at St. Paul's, Englewood, N. J. Address, Englewood, N. J.

Carroll Healy Fenton, B. A., was ordained June 6th, at All Saints' Cathedral, Albany, by Bishop Doane; will be in charge of All Saints' Church, Round Lake, N. Y. Address, Round Lake, N. Y.

Clifford Woodworth French, to be ordained June 11th, at the Cathedral of St. John the Divine, New York City, by Bishop Greer; will be in charge of St. Luke's Church, Chatham, New York. Address, Chatham, N. Y.

Wallace John Gardner, M.A., was ordained April 22nd at All Saints' Cathedral, Albany, by Bishop Doane. Address, Catskill, N. Y.

Laurence Herbert Grant, B.A., was ordained June 6th, at St. Paul's Cathedral, Fond du Lac, by Bishop Weller. Address, St. Paul's Cathedral, Fond du Lac, Wis.

Weston Edmund Grimshaw, to be ordained June 11th, at the Cathedral of St. John the Divine, New York City, by Bishop Greer; will become assistant at Christ Church, South Amboy, New Jersey. Address, South Amboy, N. J.

William Emanuel Hendricks, B.A., to be ordained June 11th,

at the Cathedral of St. John the Divine, New York City, by Bishop Greer; will be in charge of Fajardo, Porto Rico, U. S. A. Address, care of Bishop of Porto Rico.

James Thomas Kerr, B.A., will probably be ordained this fall. Address, Chelsea Square, New York City.

Edwin Selden Lane, Ph.D., to be ordained June 11th, at St. Matthew's, Philadelphia, by Bishop Mackay-Smith; will become Fellow, G. T. S. Address, Chelsea Square, New York City.

Robert Frederick Lau, M.A., to be ordained June 11th, at the Cathedral of St. John the Divine, by Bishop Greer; will become Fellow, G. T. S. Address, Chelsea Square, New York City.

Leicester Crosby Lewis, B.A., to be ordained, June 11th, at the Cathedral of St. John the Divine, New York, by Bishop Greer; will become Fellow, G. T. S. Address, Chelsea Square, New York City.

Arnold Hamilton Maloney, M.A., to be ordained June 11th, at the Cathedral of St. John the Divine, New York, by Bishop Greer; will be in charge of St. Philip's Church, Annapolis, Md. Address, Annapolis, Md.

Shirley Hall Nichols, B.A., was ordained May 28th, at St. James' Church, Upper Montclair, New Jersey, by Bishop Lines; will take duty at Tokyo, Japan. Address, care of Church Missions House, New York City, or care of Bishop of Tokyo.

Albert Ernest Phillips, to be ordained June 11th, at St. John's Church, Oneida, New York, by Bishop C. T. Olmsted; will become assistant, St. Paul's Church, Watertown, N. Y. Address, Watertown, N. Y.

Jackson H. Randolph Ray, B.A., to be ordained June 11th, at the Cathedral of St. John the Divine, New York, by Bishop Greer; will become curate of the Church of Zion and St. Timothy, New York City. Address, 322 W. 57th street, New York City.

Charles Barker Scovil, to be ordained June 11th, at the Cathedral of St. John the Divine, New York City, by Bishop Greer; will become assistant at St. Agnes' Chapel, New York. Address, 121 W. Ninety-first street, New York City.

George Henry Severance, B.A., to be ordained June 11th, at St. Stephen's Church, Middlebury, Vermont, by Bishop Hall. Address, Bishop's House, Burlington, Vt.

Henry Herbert Shires, M.E., was ordained June 6th, at the Cathedral of All Saints, Albany, by Bishop Doane; will become assistant at St. Bernard's Church, Bernardsville, New Jersey. Address, Bernardsville, N. J.

Harry Watson, B. A., was ordained May 28th, at St. James' Church, Upper Montclair, N. J., by Bishop Lines; will take duty in the diocese of Nova Scotia. Address, Kensington, Prince Edward Island, Nova Scotia.

Henry Winne Bell, Ph.B., was ordained June 6th, at All Saints' Cathedral, Albany, by Bishop Doane; will become assistant at St. George's, Schenectady, N. Y. Address, University Club, Albany, N. Y.

Death of Canon Schwab

The first funeral service in the Cathedral of St. John the Divine was held for Canon Schwab on Wednesday morning, May 31st. Bishop Greer officiated and was assisted by Canon Voorhis and the Rev. Dr. Mottet. The full choir of the Cathedral was present and sang appropriate hymns and other canticles under the direction of Miles Farrow. There was a large attendance of clergy and other friends. The interment was made in Greenwood Cemetery.

The Rev. Lawrence Henry Schwab was graduated at Yale University and received his B.A. in 1878. In 1881 he was ordered deacon, and in 1882 ordained priest by Bishop Horatio Potter. Canon Schwab ministered at the Church of the Intercession, New York City, until 1903. His ministry was spent at St. Michael's, New York City, 1881-82; Grand Island, Nebraska, 1882-83; Worcester, Mass., 1883-84; Church of the Nativity, New York City, 1884-1886; St. Mark's Chapel, this city, 1886-88; and at St. Mary's Church, Manhattanville, 1888 to 1899.

The lamented Canon was of scholarly tastes and genial disposition. His last public ministration was the preaching of the sermon at the Cathedral of St. John the Divine on Ascension Day morning. He appeared to be in his usual health, which was not very robust. He died the following Sunday, May 28th, at Sharon, Conn.

Great crowds continue to overtax the seating capacity of the Cathedral of St. John the Divine at the midday and afternoon services on Sundays. Special preachers are to be heard twice every Sunday. It is not generally known that there is a very beautiful choral Evening Prayer every work-day (except Monday) at 4:30. Mr. Miles Farrow plays the organ and fourteen boys and six men sing the psalms, an anthem, *Magnificat* and *Nunc Dimittis*, and an office hymn. On Saturdays the full choir of men and boys sings at Evensong. This arrangement will be kept up through June. Changes in the schedule of services for Sundays and week-days may be expected after the summer vacations.

St. Stephen's Commencement

St. Stephen's College commencement week begins Sunday, June 11th, with a celebration of the Holy Communion at 7:45 A. M. At 10:30 A. M. Litany, choral celebration of the Holy Communion, and commencement sermon by the Rev. Harry S. Longley ('91), rector of St. Mark's Church, Evanston, Ill. At 4 P. M. the baccalaureate sermon will be delivered by the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City. On Wednesday, June 14th, 4-6 P. M., the president's reception will be held in Ludlow-Willinck Hall. At 6 P. M. the annual "Missionary" sermon will be preached by the Rev. Robert J. Johnston, rector of the Church of Our Saviour, Philadelphia, Pa. On Thursday, June 15th, 7:30 A. M., alumni celebration of the Holy Communion. 9:30 A. M., meeting of the board of trustees and meetings of the alumni association and of the former student association. 11 A. M., procession to, and service in, the chapel, followed by the commencement exercises on the campus if fine, in the library if wet. 1:30 P. M., luncheon in Aspinwall Hall, and speeches.

There has been an unfortunate delay in getting out the invitations for commencement and the trustees and faculty will esteem it a great favor if the friends of St. Stephen's College will kindly take this announcement as a cordial invitation to be present. It is hoped that there will be a large attendance and all visitors will be most welcome. Formal invitations will follow in due course.

J. Boyd Mahaffey, class of 1913, recently took the first prize in mathematics in the examination held by the association for Promoting the Interests of Church Schools, Colleges, and Seminaries. A large entering class is expected in September, and the prospects for the future are bright.

Trinity Parish Year Book

The new Year Book of Trinity Church is a volume of four hundred pages, replete with information concerning the far-reaching work of this great parish. As heretofore in recent years there is a detailed financial report showing the administration of an annual income of nearly a million dollars derived from the investments of the parish, beside offerings aggregating $100,000 more. Dr. Manning shows the true perspective of parochial activities when he says, in the preface:

"The mission of the Church is, first of all, to speak to men of God and to remind them of all that they owe to Him.

"In Trinity parish we stand, before all else, for religion, for Church and Sacrament, for the privilege and duty of worship, for those things which lift men's souls into fellowship with God. We believe that there is still, and will ever be, 'the first and great commandment,' and that human service, when forgetful of this, good and noble as it often is, yet lacks its highest note and its holiest inspiration.

"We cannot allow the parish house even to seem to overshadow the Church. It is in worship that we find strength for work and, as Christians, all our labors have their centre at the altar.

"But, because we put God first, we must be the more unfailing in our work for men. Because we find our strength at the altar, and in the Sacraments, we must labor with a patience and a sympathy and a joy which that strength alone is able to give. Because we believe in a God who came down here, and cast in His lot with us men, we must realize that His Church's social mission, and His Church's social responsibility, are of the very essence of her life. We must not be less human, but more human, because we put God first, and do our work in the Name of the Incarnate Saviour.

"With the reverent and beautiful services, with the rare privileges of worship, with the full opportunities and blessings of sacramental Grace, which have so long been maintained in this parish, it is for us to try to show in our lives what the power of the Church is; it is for us to try to show that those can most faithfully, and untiringly, serve and help men, who most firmly and fully believe in God and in the Incarnation of His Son."

Among the new projects outlined are the memorial chapel to Dr. Dix, on the north side of the chancel of the parish church, new buildings for the Chapel of the Intercession, an altar in memory of the late vicar of St. Chrysostom's, and a drinking fountain and watering trough in front and in the rear, respectively, of the parish church. Many changes are being made in the tenement property, including the demolition of 225 dwelling houses during the past two years and the erection of new buildings.

The Rev. Professor Tyson, of the University of the South, will be the Sunday morning preacher at Trinity Church from July 23d to September 10th inclusive.

Prize Day of Epiphany Choir

The eighth annual prize day and musicale of the Church of the Epiphany boy choristers was held in the parish hall, Thirty-fifth street and Lexington avenue, on Wednesday, May 31st. The boys had the assistance of several gentlemen in duets and other part writing. The rector, the Rev. W. T. Crocker, presented a number of prizes: *Optimi in Constantia* (4 prizes), given by Mrs. Robert Sedgwick; *Optimus in Utilitate*, given by Mrs. Howland Russell; *Optimi in Progression Cantus* (2 prizes), given by Mr. Louis McCagg; Award of Alumni Medal, given by former choir boys. A Tablet of Honor, containing the honor boy's name for 1911, was unveiled. Although the evening was very stormy, there was a good attendance of the friends of the choir. The singing was well done and the organist and choirmaster, Mr. Sam Dyer Chapin, was warmly congratulated.

William Alexander Smith, one of the oldest members of the New

York Stock Exchange, and for a long period vice-president of St. Luke's Hospital, New York City, died at his home in Nyack, N. Y., on Wednesday, May 31st, aged 91 years. Mr. Smith was born in Pottstown, Pa., and came to New York when a young man. Funeral services were held at Grace Church, Nyack, on Saturday, June 3d. Mr. Smith is survived by one son, Robert Hobart Smith, and a daughter, Mrs. Langdon C. Stewardson.

Other Items of News

Ascension Church, West Park, has recently given evidence of much life and activity. The Easter services were inspiring and well attended and the mite-box offering of $20.18 was in excess of any similar offering from this Church. The Bishop Suffragan visited the parish on Friday, April 28th, and confirmed a class of nine, two of them of 80 years of age, and at a second visitation on Saturday, May 13th, he confirmed a class of three. Recently through the kindness of Mr. John U. Brookman, senior warden, a fine stone building for the sexton has been erected. Repairs at the rectory and grading of the church grounds and the relaying of stone wall in front of church property are in progress.

PHILADELPHIA NOTES.

The Living Church News Bureau
Philadelphia, June 6, 1911

EVERY effort has been made by the Bishop of the diocese and his helpers to have the Bishop Whitaker Memorial offering complete by Whitsunday, but it is reported that contributions have come in rather slowly, a fact which may be accounted for by the multitude of appeals that come before our Church people at this time. The mission of St. Barnabas, Haddington, for which the memorial church is to be erected, is situated in a part of the city which is now growing with amazing rapidity, and the work is increasing so that the need of additional accommodation is evident. On Wednesday evening, May 31st, at a confirmation held there by the Bishop of Harrisburg, the missionary, the Rev. William Smythe, presented a class of twenty-six, of whom nine were adults. Four of the class came from the Methodists, two from the Presbyterians, two from the Lutherans, and one had been baptized in the Church of Rome.

Graduation of Deaconesses

The graduating exercises of the Church Training and Deaconess House of the diocese were held in the Church House on Tuesday morning, May 30th. The Bishop of the diocese presided, and with him in the chancel were the clerical members of the faculty and the Rev. Samuel Hodgkiss of Whitinsville, Mass., whose daughter was among the graduates. After Morning Prayer had been said by the Rev. L. M. Robinson, D.D., the Rev. Mr. Hodgkiss reading the Lessons, the commencement sermon was preached by the Rev. Louis Cope Washburn, D.D., rector of Christ Church. The text was Ephes. 1: 21-23, and the theme, the relation of the ascended Christ to the work of His Church on earth. The first disciples, he said, were trained to contemplate the common things of earth from the viewpoint of their exalted Lord, and this must be the viewpoint of the Church in every age. The Ascension was not, as we sometimes say, the completion of our Lord's work, but its true beginning. He bade the women going forth to do the Church's work among the needy to bear ever in mind that their work was in its essence spiritual, and linked within forces unseen and divine.

The warden of the House then presented to the Bishop for their diplomas the following graduates: Anna C. Norris, Ellen S. Humphries, Mercedes Gore, Louise Adele Freeman, Mabel Irene Barney, Anna Betson, Signe Judith Enebuske, Agnes Louise Hodgkiss, Marion Norton Chapman, Matilda Beatrice Johnston, and Martha Hoskins Wurts. Afterward, the four first named of these were set apart as deaconesses by Bishop Mackay-Smith. Several other members of the class are later to be set apart in other dioceses.

At the graduation of nurses from the training school of St. Timothy's Hospital, Roxborough, on Tuesday evening, May 30th, the Hon. Clinton Rogers Woodruff made the address to the class and the Rev. James B. Halsey, rector of St. Timothy's, presented the diplomas to the graduates.

The vestry of Christ Church, Germantown (the Rev. Charles Henry Arndt, rector), has been enabled, by the generous contributions of parishioners, to plan for the enlargement and improvement of the parish house, a change which has been much needed in this busy parish. The work is to cost about $10,000

WHATEVER we may do or may not do with religious teaching in schools, the hope of England is religious example and religious teaching in the home. If parents will answer to no other motive, the motive of fear which our Lord thought right to use so often must be appealed to. Children who grow up without home religion very often live to break the hearts of their parents, and to turn the old age which might have been a time of honor, and repose, and love, into an experience of shame, and apprehension, and misery, ended only in the grave. Our teachers must strike a deeper note.—*British Weekly.*

ACCEPTS CHAIR AT THE W. T. S.

Rev. Dr. B. S. Easton Chosen to Succeed the Rev. Charles Smith Lewis

GENEROUS GIFT MADE FOR CITY MISSIONS

Other Recent Happenings in Chicago

The Living Church News Bureau
Chicago, June 6, 1911

THE trustees of the Western Theological Seminary held their annual meeting on June 1st. Several matters of the internal economy of the institution were discussed, among which was the selection of a professor of New Testament to succeed the Rev. Charles Smith Lewis, who has left to become Dean of the Cathedral at Indianapolis. An unanimous call was extended to the Rev. Burton Scott Easton, Ph.D., professor of New Testament at Nashotah House. Professor Easton has signified that he will accept the call and begin work in the autumn. He received his doctor's degree at the University of Pennsylvania, and was made priest in 1906.

Large Gift for City Missions

Mrs. J. V. Farwell has presented to the diocese a gift of $10,000 for city missions, to be paid as soon as the diocese raises a like amount. This generous gift Mrs. Farwell says she has given to the Church rather than to any purely philanthropic agency, because she believes philanthropy owes its entire being to the Church of Christ.

Diocesan Auxiliary Meeting

An excellent attendance, a large offering, and good addresses characterized the twenty-sixth annual meeting of the Chicago branch of the Woman's Auxiliary, held at the Church of the Epiphany, Chicago, on Ascension Day. The meeting opened with an offering of the Holy Eucharist, with the Bishop as celebrant, at which the Rev. J. M. McGann of Trinity was the preacher. In the afternoon the Rev. F. C. Sherman, rector of the entertaining parish, gave an address of welcome, Mrs. Frederick Greeley made her annual report, and the Rev. John Curzon, secretary of the Fifth Department, spoke of the mission work of the Church, with special emphasis on that of the department. There were 67 branches represented, with a total number of delegates of about 550. The offerings for the day totalled $2,287.29. The new officers elected were: Vice-Presidents, Mrs. H. B. Butler, Miss Kathleen McMurray; and Treasurer, Mrs. George Clinch. Luncheon was served at the West End Woman's Club, and the hospitality of the rector, parish, and branch was greatly appreciated.

Church Club's Missionary Meeting

The annual missionary dinner under the auspices of the Church Club of Chicago, in connection with the diocesan convention, was held this year on Tuesday evening in the Gold Room of the Congress Hotel. About 200 men were present from all parts of the diocese. Mr. O. W. Powers, president of the club, acted as toastmaster. The speakers were the four newest clergy in the diocese, and the general subject was missions. The Rev. J. M. McGann of Trinity spoke on Foreign Missions as an Opportunity, and the Rev. W. C. Shaw of St. Peter's on Home Missions. The Rev. E. T. Mathison of Grace, Oak Park, spoke on organization in mission work, saying that this was particularly the layman's work, and one which the layman could do infinitely better than his priest. The Rev. Harry Longley of St. Mark's, Evanston, in conclusion, spoke of methods, especially the duplex envelope system and the every member canvass, and summed up the addresses of the evening. The Rev. John Curzon, secretary of the Fifth Department, added a few words, and the Bishop concluded the programme with a brief address, and dismissed the company with his benediction.

Rev. Richard Rowley Resigns St. Paul's

The Rev. Richard Rowley, rector of St. Paul's-by-the-Lake, Chicago, has resigned that cure, to take effect October 1st. The reason for this step is the inability of both him and his wife to stand the cold winters in this parish, which is almost upon the shore of the lake. He has been in charge at St. Paul's for about eight years. It is his first and his only parish. During these eight years the communicant roll has grown from 105 to 325, and the income has redoubled several times. He has enlarged the church structure at a cost of over $11,000, and has lately purchased a site for a new and still larger church, which, together with a house for a rectory, has cost about $13,000. He and Mrs. Rowley will leave the city October 1st to visit his parents. His address while gone will be Kirton rectory, Ollerton, Newark, England. He expects to return after about a year's absence, to resume work in some other parts of this diocese. The vacant cure will be filled by the Rev. Gilbert Laidlaw, for some years past associate rector of St. Paul s, Kenwood.

The Rev. Dr. F. J. Hall, in order that he may devote his entire summer to the forthcoming volume of his great *Summa*, leaves this week for his summer cottage at Onekama, Mich., where he will remain until September 15th. The Rev. Prof. Stewart of the seminary will be stationed at Mattapoisett, Mass., for the summer, where he will have charge of St. Philip's Church.

THE SPIRIT OF CHURCHMANSHIP

Sermon Preached at the One Hundredth Anniversary of the Consecration of John Henry Hobart and Alexander Viets Griswold, at Trinity Church, New York

By the RT. REV. F. J. KINSMAN, D. D., Bishop of Delaware

Ecclesiasticus 44:1, 2, 7, 11, 14, 15: *"Let us now praise famous men, and our fathers that begat us. The Lord hath wrought great things by them through His great power from the beginning. . . . They were honored in their generations, and were the glory of their times. . . . Their seed shall remain forever, and their glory shall not be blotted out. . . . Their bodies are buried in peace; but their name liveth forevermore. The people will tell of their wisdom, and the congregation shall show forth their praise."*

IT will be to most of you but a reminder of familiar facts if I rehearse the few details known of that event which this service recalls. Yet these details, trivial as they are, are not without use as suggesting the distance we have travelled during one hundred years. When the General Convention of our Church met in New Haven on May 21, 1811, there were, for the first time in its history, two Bishops-elect awaiting consecration. It had been expected that their consecration would take place during the session of the convention; but this was impossible, since, as the Bishops explained to the House of Deputies, although they had "received the testimonials of the two reverend gentlemen elected to the episcopacy, they lamented that they could not proceed to the consecration of those two reverend gentlemen during the session of the convention, there being only two Bishops present." There were at that time six Bishops in America, the Bishop of Pennsylvania, White, and the Bishop of Connecticut, Jarvis, who were present in New Haven; the Bishop of New York, Provoost, who had resigned his jurisdiction ten years before, retired to his "bowerie" in rural Manhattan and had never apparently attended services of the Church since; the Bishop of Virginia, Madison, who considered his duties as president of William and Mary College of paramount importance to those of the episcopate and felt that he was bound "under the solemnity of an oath" not to attend convention; the Bishop of Maryland, Claggett, who had started for New Haven, but, having been taken ill on his journey, had been forced to return home; and the Assistant Bishop of New York, Moore, who lay seriously ill at his country-house in Chelsea, and had to depute the writing of even official letters to Clement C. Moore, his son.

The Bishops-elect were Dr. John Henry Hobart, rector of Trinity parish, New York, elected to be Assistant Bishop of New York, and Alexander Viets Griswold, rector of St. Michael's Church, Bristol, R. I., Bishop-elect of the Eastern diocese, which comprised the whole of New England except Connecticut. The proposed consecration in New Haven was prevented by the unexpected absence of Bishop Claggett; and the best that the two Bishops present could do was to say that they "proposed (God willing) to carry this design into effect in the City of New York, as soon as possible after the rising of the convention." Their hope was that Bishop Claggett might be able shortly to reach New York, or that, in case of necessity, Bishop Moore might be able to join in the imposition of hands if at least one of the consecrations was held at his house. But after going to New York, it appeared that the illness of both Bishop Claggett and Bishop Moore was of so serious a character that the coöperation of neither could be counted upon. It was debated whether the best way might not be to send Dr. Hobart to England and to request the English Bishops to hold another consecration for America.

At last some one made the happy suggestion that effort be made to lure Bishop Provoost from his retirement. He was very infirm of body, though still vigorous of will; and it was believed that he would be found physically strong enough to attend a church service, if he would consent to try an unwonted experiment. To the relief of all concerned the venerable Bishop of New York consented to be brought to the church of which he had been for many years rector; and it was at last arranged that the consecration should take place in Trinity church, New York, on Wednesday, the 29th day of May, 1811.

But at the time appointed for service there was some delay, as it was found necessary first to settle one of the most striking controversies concerning ritual which has ever threatened to shatter the Protestant Episcopal Church. Bishop Provoost, who had been carefully conveyed to the church in his carriage, and had been carried into the church in a chair, appeared upon the scene in the full glories of an episcopal wig; but to his consternation he discovered that neither of his colleagues for the proposed consecration, and neither of the Bishops-elect, was fitted out with this eighteenth-century equivalent of a mitre. At that time the English Bishops all wore wigs; he himself had always worn a wig; wigs had apparently been in vogue when he had joined in four previous consecrations in America in the year 1792, 1795, and 1797. He seemed to have doubted whether a consecration without wigs would be valid; at any rate, he held that it contravened the canons of decency and order. He objected so strongly that it seemed after all that Dr. Hobart would have to make a journey to England. Some one suggested that the episcopal might be aided by the judicial bench. There was one judge in the already assembled congregation who promised to send for his own wig for the use of Bishop White. There was, however, none for Bishop Jarvis and none for either of the Bishops-elect. But, like many other ritual disputes, it was settled by timely citation of ecclesiastical precedent. Bishop White recalled that in Lambeth Palace he had seen a portrait of Archbishop Tenison "who wore his own hair." He might have made his case stronger by citing cases of all the portraits in Lambeth from Warham down to Tenison, all of whom lived before the unlovely days of episcopal wigs. These came in with Archbishop Wake and went out with Archbishop Howley. But a single Archbishop was enough to satisfy the conscientious scruples of Bishop Provoost. He conceded that the Tenisonian precedent was sufficient to establish for the Anglican communion the permissive use of wigless Bishops!

The service was therefore allowed to proceed. Bishop Provoost was carried into church; the others followed; and John Henry Hobart and Alexander Viets Griswold were duly consecrated Bishops of the Church of God. But it was still not without unusual incident. Bishop White, it was noticed by Bishop Griswold's friends, laid hands first on Hobart, who was the younger man, had been the more recently elected, and was being consecrated as assistant, not diocesan. They inferred that Bishop White wished to assure to Hobart rather than Griswold succession eventually to the post of Presiding Bishop. Bishop White afterward explained that his action was due solely to his recognition of Hobart as Doctor of Divinity, whereas Griswold had not at that time received his doctorate. Moreover, at the time of the actual consecration, Bishop White omitted, certainly in the case of Hobart and possibly also in the case of Griswold, the concluding words of the formula of consecration, "In the Name of the Father, and of the Son, and of the Holy Ghost." At a later time it became necessary for some of Bishop Hobart's friends to establish that the validity of episcopal consecration does not depend upon this particular use of the Name of the Trinity.

At last, however, the service was concluded. The Bishops left the sanctuary; the congregation were leaving the church. But, with that ingratitude characteristic of republics, those who had now secured what they wished had forgotten all about poor Bishop Provoost. He sat helpless in his chair; and all were hastening to take their departure. Once more he raised the voice of episcopal protest, as he called for some to come and take him away; and as he was borne off, there disappeared from the view of the American Church an interesting figure in its annals, the quite unique first Bishop of New York. The recorded details of that event, which we are met to commemorate, relate chiefly to the part played by Bishop Provoost on his last public appearance. But we are concerned not merely to recall such trifles as these but to weigh the significance of those two episcopates inaugurated a century ago, and the influence of those two men, who, in different ways, made valuable contributions to the development of our Church.

Bishop Hobart's episcopate lasted for nineteen years, Bishop Griswold's for thirty-two. No two men of their day did more for American Christianity; and no two Bishops of our Church were more sharply contrasted. Hobart was a man of striking gifts and aggressive personality; Griswold a man possessed of no showy parts, though of substantial ability, who did much of his work by an apologetic gentleness. The one magnified "the distinctive principles" of the Church; the other reduced them to a minimum. But both were needed, and both did useful service. They represent types of Christian energy which the Church has always found necessary to support and supplement each other.

Bishop Griswold's work was that of a pioneer, who had to do hard and rough work in clearing ground for the Church's future harvests. In no portion of the country were the difficulties of Churchmen greater than in Puritan New England. As Griswold once said in a charge to his clergy: "It is certain that thousands and tens of thousands are led to believe that we neglect the essentials of religion; that we do not teach the depravity of human nature, the necessity of conversion, the renewal of the heart by the Holy Spirit; and that we are justified, not by our works, but by our faith in the merits and sacrifice of Jesus Christ." The Bishop of New England myth was a formidable creature, taking tithes of all possessions—children included—according to one bit of local folk-lore, and, according to all tradition, the tyrannical oppressor of every form of vital piety. The chief task which confronted the first Bishops of New England was to demonstrate the comparative harmlessness of episcopacy, and also, if they could, to exhibit it as the friend of evangelical faith. No one did more to banish the prevalent superstitions and to gain a place of respect and usefulness for his Church than Alexander Viets Griswold. Except in Connecticut, where Bishop Seabury had built well upon the foundations of colonial Churchmanship, the Episcopal Church had to demonstrate its right to exist in the face of both prejudice and active hostility. The responsibility for this rested chiefly upon the Bishop of the Eastern diocese, through whom the Episcopal Church first came to be known through-

out eastern and northern New England. It is true that he had had predecessors in Massachusetts and New Hampshire. The amiable Dr. Bass of Newburyport and the respected Dr. Parker of Boston had been made Bishops; and nothing disastrous had happened. But they had been able to do comparatively little. Bishop Bass only left his parish for occasional confirmations; Bishop Parker died without having performed a single episcopal act. Bishop Griswold was the first to take active oversight of the congregations in Massachusetts—then inclusive of Maine, New Hampshire, Vermont, and Rhode Island. At the time of his consecration there were in these states twenty-two parishes served by sixteen clergy; at the time of his death the number of parishes had increased fivefold, the ecclesiastical union of states had to be dissolved; and thenceforth there were five dioceses, each with its own Bishop. The diocese of Vermont began its independent career in 1832, the dioceses of Massachusetts, Rhode Island, and New Hampshire in 1843, and the diocese of Maine in 1847.

Bishop Griswold was an excellent embodiment of typical New England virtues. He had grown up on a Connecticut farm, where he had developed the hardihood, independence, simplicity, and frugality which New England admired as characteristic of itself. The homely virtues of a farmer's life he had carried into the work of the ministry, being, as one of his farmer-friends put it, "first-rate as a team-horse, though not much of a nag." New England actually liked a Bishop who took tithes of nobody and was unmistakably addicted to faith and good works. Most of the old prejudice died out during his lifetime; and the Church of which he was chief pastor has for a century pursued a peaceful and respectable way. The simplicity and reserve of his character and message is congruous with the quietness and sedateness of New England rural life. Both the man and his work were homely, though sturdy and substantial; both "smack still of the mountain and of the granite."

But it is more important for us to consider the type of Churchmanship of which the life and work of Bishop Griswold furnish a persuasive illustration. He was an old-fashioned Evangelical, a man with a steady and simple faith in God as revealed in Christ, who cherished his Prayer Book as preëminently an application of Gospel simplicity and sobriety. He cared supremely for the spirit of personal devotion to the divine Person of our Lord and Saviour Jesus Christ. Let me quote the words of a High Church Englishman on the real significance of Evangelical Churchmanship. "The Evangelicals" writes Mr. George Russell (who describes himself as having been "an Evangelical born and bred," although in later life identified with precisely the opposite type of Churchmanship), "were the most religious people I have ever known. . . . To my parents I look back with loving and grateful reverence, and I recall an abiding sense of religious responsibility, a self-sacrificing energy in work of mercy, an evangelistic zeal, an aloofness from the world, and a level of saintliness in daily life, such as I do not expect again to see realized on earth. In speaking of religious matters, whatever the subject under discussion might be, it was briefly concluded in the saying, 'it's all very well to talk, my dear, but there's one Mediator between God and men.' Yes, in the insistence on that text, however oddly misapplied, there spoke what was best and most characteristic in Evangelical religion—the passionate zeal for our Lord's unshared prerogatives, and the profound conviction that, in the supreme work of salvation, no human being and no created thing might interpose between the soul and its Creator. Happy is the man whose religious life has been built upon the impregnable rock of that belief. *Sit anima mea cum Sanctis.* May my lot be with the Evangelical saints from whose lips I first learned the doctrine of the cross."

Such was the fundamental conviction of Bishop Griswold's religious life; and he shrank from any secular distractions or ecclesiastical exaggerations which threatened to obscure or to supersede this central truth. It was his function to emphasize that personal religion evoked by devotion to our Lord's Person is the heart and center of all religion, and to show that this is enshrined and safeguarded in the teaching and worship of the Anglican Prayer Book. On his large diocese he left the impress of his personality and teaching; and when in his later years he succeeded Bishop White as Presiding Bishop, he was instrumental in giving something of this same stamp to the work of the whole Church.

Bishop Hobart was very different. He was equally sturdy and devoted; but his sturdy devotion showed itself chiefly in aggressive assertion of the distinctive principles, in which he whole-heartedly believed. As a boy in Philadelphia, student in Princeton, and priest of the Church in New York, he displayed a rare combination of pluck and vivacity, of sound sense and deep feeling, which made him a leader in whatever circle he moved; and he became eventually best-known—as his epitaph in this church fittingly describes him—as "the intrepid champion of the Church of God." He was preëminently the expounder of what we call "Church principles"; that the Church is a visible society instituted by our Lord as the medium of individual salvation; that the sacraments are divinely instituted means of grace; that the ministry is appointed for the perpetuation of apostolic authority derived by the Church from our Lord Himself. Hobart died three years before Keble's famous Assize Sermon in Oxford; but through the whole of his ministry he had proclaimed those special principles emphasized by that religious revival which we call "the Oxford Movement." He carried on in the American Church the tradition of staunch Churchmanship inaugurated by Seabury. . . . .

Hobart was as temperamentally controversial as Griswold was temperamentally conciliatory; and the Church has need of both temperaments. In this day we especially appreciate conciliation and we habitually depreciate controversy. We sometimes forget that controversy is often necessary and need not be bad-tempered; and we can learn lessons as to the true motives and right spirit of controversy from the example of that stiff and sturdy Churchman the third Bishop of New York. Hobart was not a narrow-minded or little-minded man who had no regard for other teachings than those which we associate with the predilections of a particular school. But doctrines of the Church and sacraments were unpopular and commonly obscured; and that alone was reason enough for his chivalry to cherish and defend them. He had sufficient sense of proportion to see things in right relation and to keep lesser things in due subordination; but the exigencies of popular ignorance and Protestant Episcopal timidity made him always preëminently Churchman.

The consecration of 1811 brought together two men who were to be leaders in the contrasted schools of religious thought and feeling which we call "Low" and "High," or "Evangelical" and "Catholic." Yet both types, or the predominating elements in both types, were represented in both men. It was stress of circumstance rather than anything else which led in the two cases to the contrasted emphasis. Griswold made the most of common devotion to a common Saviour on the part of all Christians and minimized so far as he could the significance of ecclesiastical barriers; yet he valued the Church supremely as truly the Body of Christ. Hobart, resolute and vehement in defense of the Divine origin and mystical rites of the historic society, never forgot who it is who is Way and Truth and Life. Of him might be said what was written of one who was peerless as champion of the doctrines and worship of the Church:

> "'Twas not the mere polemic zeal
> For Council or for Creed.
> For both he set his face like steel
> To serve the Church's need.
> But all were loved for His dear sake,
> Whose rights were in that strife at stake."
>
> BRIGHT: *St. Athanasius.*

Hobart plainly recognized the necessity of balance between the two sides, and the necessary connection between the modes of thought, when he endeavored to summarize his principles by saying, "My banner is Evangelical Truth and Apostolic Order." To his mind the two things went together, and either, rightly apprehended, implied what was meant by the other. It is perhaps the special suggestion of this occasion that we should consider the relation of these two things; and perhaps, being a hundred years younger than our forefathers, we may be able to keep the proportion of faith better than they.

It may be stated generally, and with utmost possible emphasis, that *there can be no true Churchmanship which has not an Evangelical basis;* and that *there can be no consistent Evangelicalism, which does not carry itself on to a Churchly conclusion.* There is a thing calling itself Churchmanship which has no Evangelical root, but its fruits are "apples of Sodom" and there is a so-called Evangelicalism which rejects all sacramental and ecclesiastical ordinances; but its only consequence is a passage barren through emotionalism to the religious equivalent of nervous prostration. The whole history of the Christian Church goes to show that the two things need each other for balance and supplementary support.

They relate fundamentally to the Person and the Society. The Society is nothing without the Person; and the Person is only best approached through the Society. The Person is the religion; and there can be no pretence of religion in His name, unless the truth about His Person be approximately realized, and the hold upon His Person be vital; nor, on the other hand, can personal devotion to Him be satisfied, unless it use the means of personal communion provided in that Body which He inaugurated and inspires. There can be no really lofty views except from what is grounded upon a deep foundation; and there can be nothing really profound in religious conviction which does not work itself out in lofty apprehension of the infinity of Divine Love, constantly operating in the Church through the Holy Spirit.

The Church is nothing apart from Him who is its Head; and any thought of the Church, or use of the Church, which serves to obscure vision of our Lord Himself, which exalts the means of receiving grace above Him who is the End of our faith and Giver of all grace, is nothing but a species of idolatry. There has been much idolatry of this sort. On the other hand, any adequate conception of Him, who not only died upon the cross but also rose and ascended and reigns forever, and is eternally active by the Holy Spirit, of necessity leads to acceptance of His Church as the medium of corporate salvation. It sees, too, that His use of the earthly and visible as means of communicating the heavenly and spiritual is wholly congruous with the thought of the Divine creation of the world and of the omnipresence of Divine Love. No one who loves Him will ignore His commands, or arbitrarily restrict the possible operations of His redeeming love. That Churchmanship which represents a purely Evangelical obedience is the inevitable consequence of Evangelical devotion. Personal religion craves nearness to our Lord; the

Church brings Him near. The Church forever points to its Lord; and thus it intensifies personal religion. There is no contradiction between belief in "God the Son, who redeemed me and all mankind" and belief in "God the Holy Ghost, who sanctifieth me and all the people of God." Personal redemption is the great thing; but it only comes through corporate sanctification. Again, the sanctity of the Body is of high importance; but it is only realized through the supreme surrender of individual souls to the Person of their Divine Redeemer.

We often disparage the terms "evangelical" and "ecclesiastical," because both have been misused to denote opposite forms of Christian one-sidedness. Better far to rehabilitate both the names and the things they represent, and see that the consistent ecclesiastic is evangelical to the core, and that the true evangelical, if he only knows it, is potentially an ecclesiastic through and through.

It is natural in Trinity parish, New York, to dwell rather at length on the significance of the example of Bishop Hobart; and there are certain special lessons to be learned from the spirit and motives which he displayed in the course of his controversial career. Whether men agreed with his opinions or not, as they came to know him, they always admired the man. He had enough constitutional combativeness to give a sense of the joy of conflict, and a basis in character of chivalrous loyalty, which made it impossible for him ever to give up a cause he had once espoused. He was resolute and unyielding; and, though at times he may have been beaten to his entrenchments, it is not likely that he ever of his own will yielded an inch of ground in his life. He was a sturdy fighter, always respected, and admired in proportion as men agreed with the goodness of his cause. But whether they agreed with him or not, they could not fail to see that he was a fair-minded man who cared only for what he believed to be truth as revealed by our Lord, and that he was as willing to respect the convictions of others as he was determined that others should know the reasons for his holding to his own. He was always ready to take up cudgels and wield them vigorously; but he expected others who held different views from his own to do the same. If he was always ready to fight; he was always determined to "fight fair." He never went out of his way to pick quarrels; but he was always ready to contend for the faith, when the faith was in need of a champion. The chief work of his life as teacher was to defend belief in a visible Church with a sacramental life and ministry as existing by Divine appointment. The chief result of his teaching was to awaken many in America to appreciation of the significance and importance of these doctrines, which had been relegated to a convenient obscurity. His general attitude was, "If you do not believe in these things, you are perfectly consistent in ignoring them; if, however, you profess to believe in them, you have no right to treat them with indifference. I myself do emphatically believe in them as part of our Lord's provision for the redemption of mankind; and these are my reasons for so doing." Men could not misunderstand nor could they fail to see the common sense of an attitude of that sort.

Rather early in his career in New York he came into conflict with Dr. John M. Mason, a leader in the Presbyterian church, who saw a manual published by Hobart in 1804 in which he insisted on the necessity of episcopal ordination for valid administration of the sacraments.

Dr. Mason in a letter signed "Goliath" described the peculiar physical sensations which he had experienced in reading this publication. "These are positions," he wrote, "of such deep-toned horror, as may well make one's hair stand up like quills upon the fretful porcupine, and freeze the warm blood at the fountain." He began a discussion with Hobart in which it became apparent that, though "Goliath" had the advantage in powers of vituperative oratory, the stripling by whom he was confronted was able to send straight shots of real argument. As an English critic wrote, "Whoever Mr. Hobart is, he writes like a gentleman, a scholar, and a Christian." He and Dr. Mason had to cross swords on more occasions than one; but Dr. Mason came to have so much personal respect for his opponent, that it was he who, with a warrior's stern delight in a foeman worthy of his steel, said, "Were I compelled to entrust the safety of my country to any one man, that man should be John Henry Hobart."

Churchmen in America, who had had, in the face of suspicion and opposition, to assert a bare right to exist, often felt that to purchase tolerance they must avoid burning questions. It is strange to note how, while they felt that Unitarians and Presbyterians were quite right to explain and defend their own beliefs, they felt guilty of blatant bigotry if they attempted to do the same. They seemed often afraid to say their souls were their own, and anything in their formularies and modes of procedure, which was objectionable to their neighbors, as far as possible they quietly ignored. . . .

Timidity of this sort was intolerable and inexplicable to Hobart. He knew what the theoretical position of his Church was, and he believed that her principles were essential to complete Christianity. The suppression of *any* important article of belief seemed to him cowardly and un-Christian. The fact that publication of the Church beliefs concerning the Christian ministry, for example, would emphasize the disagreement on this point between various Christian bodies in America seemed to him no reason for keeping silence. Nor did it seem to him that there was any kindness or sense in concealment, but rather the contrary. His attitude was, "If you don't believe these things, say so; and equally, if you do believe them, say so, for something has got to be said. The thing is to let people know, in good temper, where you are, and why you are there." Bishop Hobart would have used better language than this; but that is what he would have meant.

The great thing about him was his fearless frankness, and he believed that frankness is imposed first by loyalty, and second by the interest of true liberality. He was very down-right and straightforward; and he wished to have others show the straightforwardness which he required of himself. He had no quarrel with those whose convictions were different from his own, and who were consistently loyal to what they professed; but he had no patience with the evasive spirit, which, under the guise of "liberality," tries to conceal, from itself as well as others, its true character of indifference. If the Church was committed to certain beliefs, the Church's sons were not at liberty to deny them. If they had ceased to believe them, they had no right to call themselves Churchmen. Willingness to suppress any part of revealed truth was in his eye sinful. "Such a principle," he said, "Churchmen can not adopt without treachery to the Church and to their Master."

He believed also that only by frankness could the cause of Christian unity be promoted. He hated shams of all sorts. A superficial show of unanimity, attained by seeming to ignore radical differences which every one knew to exist, was, he thought, a hollow pretence unworthy of serious people. There was nothing to be gained by uncandid courtesy. Only by downright honesty could unity be furthered, even though plain speaking revealed the extent of disagreements. But nothing could be done until all concerned better understood all the factors of the problem. "Christian unity," he urged, "is not to be obtained by dishonorable concealment or abandonment of principles."

Nor did he think that hazy convictions or non-committal silence were tokens of a spirit of liberality. "Christian liberality extends its charity, not to opinions but to men, judging candidly of their motives, their conduct, and their character. Tenacious of what it deems the truth, it earnestly endeavors in the spirit of Christian kindness to reclaim others from error. But there is a spurious liberality, whose tendency is to confound entirely the boundaries between truth and error." "Christian charity can never demand the sacrifice of truth. It can never be inconsistent with Christian charity to obey inspired injunctions, to 'hold fast the form of sound words,' 'to contend earnestly for the faith once delivered to the saints' . . . Christian charity is violated, not by contending for what each individual deems the truth, but by conducting the contest under the influence of an improper spirit."

His convictions did not differ from those of others; his boldness in pressing them did. But he believed that the time had come for Churchmen better to understand and more plainly to state the principles of Christianity as they had received them; and that some of the "hard sayings" of the Gospel were inspiring as well as inspired. He was deeply concerned that we should be able to give "the plain people of our Communion what they much want—plain and solid religious information." To the necessary work of instruction, to the clarification of convictions and statement of them, he strenuously devoted himself.

His intense personality provoked, as matter of course, devotion and intense dislike. He was denounced as "bigot" and "tyrant" and invested with all those titles which represent Puritan recognition of his stamp of Churchmanship. When people wished to be especially severe, they said he was like Archbishop Laud. So he was in many ways; in his dogged determination to enforce the Church's law, in his impatience with timidity and slowness, in his preference of principle to popularity, in his occasional irritability, and in his somewhat rough handling of touchy people. He could take hard blows himself and failed to realize what thin skins many possess. Like most minds intent on great ends, his was apt to ignore incidental consequences in his action. . . . His freshness and vitality made him always a power; and as time went on admiration and love for him increased even among those who most opposed him. His sympathy and kindliness disarmed prejudice and won many.

"Faster than his tongue
Did make offense, his eye did heal it up."

Such was the man who possessed the most forcible personality of any Bishop of our Church during the first thirty years of the nineteenth century, who for the whole of that period did most of his work from this very spot, whose body moulders beneath our feet. He was preëminently an ecclesiastic, but he was an evangelical ecclesiastic; and the soul of his Churchmanship poured itself out, as he received his last Communion on his death-bed in the rectory at Auburn, in the words of an Evangelical Eucharistic hymn:

"And worthy is the Lamb, all power,
Honor, and wealth to gain;
Glory and strength; who for our sins
A sacrifice was slain.

"All worthy Thou, who hast redeemed
And ransomed us to God,
From every nation, every coast,
By Thy most precious blood."

Such utterance is truly typical of a genuine Churchman, that is, one who loves the Church for the sake of Him who was its Founder and is its Head.

DIOCESAN CONVENTIONS

THE question of a Suffragan Bishop was considered in CHICAGO and in MINNESOTA. The former by resolution asked the Bishop to call a special council for such an election not later than October, and the latter endorsed the system, but postponed action for a year. There was general canonical revision in CENTRAL NEW YORK. KENTUCKY took action approving the general arbitration treaties now under negotiation. MARYLAND determined that its Standing Committee should hereafter consist of clergy and laity and also provided that lay deputies to the convention must be communicants. KANSAS provided for a missionary Archdeacon. Both this diocese and CENTRAL NEW YORK took action with respect to the proper treatment of Church history in schools.

CHICAGO.

OWING to an unavoidable delay, and the fact that THE LIVING CHURCH was printed a day earlier on account of the Memorial Day holiday, the report of this convention was omitted from last week's paper. The most important happening was the request of the Bishop for a Suffragan, and the granting of the same. The request was made in the Bishop's charge on the first morning of the convention. He stated that he did not desire episcopal assistance because he was feeble or overworked, but rather because the diocese was underworked, because there were immense fields of endeavor which no one Bishop could possibly handle. The Bishop likewise said that the new office need be no charge upon the diocesan funds, as he had in mind ways, to be explained at the proper time, by which the new Bishop's support could be raised otherwise than by an increased assessment. He asked for the convention's opinion on the matter, assuring it that if the action taken were negative or unenthusiastically positive he would mention the subject no more. The matter was referred to the committee on Finance, which reported it back to the convention. The latter then went into Committee of the Whole, and on coming out reported a resolution to the effect that the convention hoped that the Bishop would take such steps as seemed to him best for the securing of a Suffragan, and earnestly requesting that he would call a special convention, as soon as practicable, and not later than October 5, 1911, for the election of one. The Bishop signified that the action of the convention was pleasing to him, and that the convention would probably be convened in the early autumn.

The convention opened, as usual, with an offering of the Holy Eucharist, on Tuesday, May 23d, at 10:30. The Diocesan was celebrant, the Archdeacon was deacon, and the Dean of the Cathedral was sub-deacon. In place of the usual sermon the Bishop delivered his charge.

There was very little of general interest in the convention aside from the action in regard to the Suffragan. Most of the second day, for instance, was devoted to a long, tiresome, but necessary report of a Commission on the Revision of the Canons and action thereon. The diocesan canons had not been carefully revised for many years, and the accumulated changes necessary took a great deal of time.

Women to Vote in Parish Elections

One of the recommendations of this commission, however, caused a good deal of interest. This was an amendment granting women the privilege of voting on all matters coming before parish meetings, including the election of wardens, vestrymen, and delegates to convention. Mr. George Kretzinger of the Commission brought in a minority report, which he eloquently sought to justify. Still more oratory was expended by the other side, whose spokesmen were Mr. D. B. Lyman, Sr., and Judge Tuthill. The amendment was carried by a vote of 64 to 10 in the clerical order, and of 33 to 5 in the lay order.

Reports and Recommendations

On recommendation of the Sunday School Commission, the following resolution was unanimously adopted: "*Resolved*, That in view of the obvious inadequacy of the present training in religious pedagogy of our candidates for Holy Orders, it is the sense of this convention that the requirements for admission to the sacred ministry be so radically modified as to insure adequate and thorough instruction in this subject." Dean DeWitt of the Western Seminary, in speaking on this subject, said that the seminaries would be glad to conform to such requirements were it not that the present general canons prescribed a course so heavy that it was almost impossible to introduce the work. He also spoke of the difficulty of finding an instructor in this subject, saying that it was his personal opinion that there was not a presbyter in the American Church who knew enough definitely on this subject to instruct a class over sixteen hours.

The Social Service Committee's report was rather interesting, recommending, as it did, definite projects. Acting on its advice, the convention voted to have a committee appointed to consider ways and means of founding a Church House for semi-delinquent girls, a class for which there is no provision made by anybody in Chicago, and also to recommend to the national government, and particularly to Chicago representatives in Congress, the necessity of founding a National Child Welfare Commission. A vote of thanks was also unanimously given to Mrs. McCormick, through whose efforts and generosity it was made possible to bring the Child Welfare Exhibit to Chicago.

The convention went on record as favoring international arbitration, and expressed its sincere approval of and thanks for President Taft's efforts to bring about an arbitration treaty with Great Britain.

The reports of the Board of Missions showed better results both in the work and financially than ever before. More money was given in the diocese last year than the apportionment for that year; $27,500 was this year asked for for diocesan missions, which was practically all pledged at the convention. It was announced that the policy of concentration of aid on strategic points would be continued and that the development of an entirely new work in at least one locality on a large scale was immediately contemplated. Further, steps were taken to provide apportionments for general missions as well, and for collections on a scheme similar to that now in use for diocesan missions. The board recommended the duplex envelop system, a laymen's missionary committee, and an every-member canvas in every cure in the diocese.

An official protest was made against the inaccuracies of the histories in use in the public schools of America in regard to matters of Church history, particularly in the reign of Henry VIII., and a committee was appointed, of which the Rev. Prof. M. B. Stewart is chairman, to examine the text books of the public schools of the diocese and report on the same to the next convention.

The Standing Committee was reëlected entirely. The delegates chosen to the Fifth Department Convention were the Rev. C. H. Young, the Rev. G. C. Stewart, the Rev. F. C. Sherman, and the Rev. Dr. J. H. Hopkins; Messrs. W. R. Stirling, E. P. Bailey, J. F. C. Borwell, and E. C. Jensen. The budget voted was practically the same as last year.

MINNESOTA.

THE question of whether or not to elect a Suffragan Bishop, as requested by the Bishop in his address, was the chief subject before the diocesan council. It was obvious that a large majority favored affirmative action, and, indeed, any other action that the Bishop might outline, but there was yet an undercurrent of questioning as to whether the Suffragan system was a useful one, and it was recalled that the Minnesota delegation in General Convention had voted against the system. At the conclusion of the debate, the Bishop offered a compromise plan which was unanimously adopted, by which a resolution was passed approving of the general idea of Suffragans in cases where neither a division nor a Coadjutor seemed advisable, but postponing action for another year. It is believed that the consideration thus shown to the minority will be so thoroughly appreciated that when finally a system is brought into effect within the diocese, it will be with general approval. The council voted an increase of $1,000 in the Bishop's salary, and also presented him, in token of his tenth anniversary, with a purse of $500, and a handsome silver service.

The Bishop, in his address, reviewed the ten years of his episcopate and paid tribute to his predecessor. He next gave a detailed account of the progress of the Church in the diocese during that period, and its wonderful expansion, making special mention of St. Mary's Hall; the Seabury Divinity School; St. Barnabas' Hospital, Minneapolis; St. Luke's Hospital, St. Paul; Wells Memorial Settlement House, and of the inauguration of work at the State University under the Rev. Stanley Kilbourne, and the purchase of a Church house in Minneapolis, the formal opening of the new St. Mark's church and the almost totally extinguishment of the debt remaining thereon, the extinguishment of the mortgage due of $20,000 on Gethsemane church, and the new memorial parapet added to the chancel. He told of the consecration of the Church of St. John the Evangelist, St. Paul; the erection of the new chapel at Lillydale without debt; the growth of Ascension Church from a mission to an independent parish, and the payment of the debt of several churches in St. Paul, besides many other improvements to churches, parish houses, etc., both in and out of the Twin Cities. In the conduct of the diocesan missionary work there has been put into operation the Mankato plan of assigning a clergyman to several stations and dividing his time among them. Some advance has been made toward the standardizing of salaries. He stated that the receipts for diocesan missions are averaging over $3,000 per annum more

than they were in 1901, but are still falling far short of the needs. For general missions, under the operation of the apportionment plan, gifts have risen from less than $700 in 1901 to $5,392 for the year ending September 1, 1910. He reviewed the legislation of the recent General Convention, stating that its dominant notes were a zeal for Church missions and desire for ultimate Church unity. The Bishop suggested to the council the adoption of a resolution asking the senators from Minnesota to give their cordial support to any address or agreements pertaining to accomplishing international arbitration which may come before the United States Senate, and also recommended that the council make provision for the establishment of a social service commission in the diocese. Speaking of the need of increased episcopal supervision, he said that the diocese already has a surplus of about $1,500 per year, after paying the salary of its present Bishop, which ought to be applied toward the salary of an additional Bishop, and he then took up the question as to what form such episcopal assistance should take, and after weighing the arguments in favor of the division of the diocese, the appointment of a Coadjutor, and the creation of a Suffragan Bishop, expressed himself in favor of the latter as follows: "For all of the foregoing reasons, my dear brethren, I hereby give my consent to, and formally request, the election of a Suffragan Bishop, either by this council, or another session of the council to be called during the coming year, or, if you shall not deem it practicable to grant this request, I would be content with the passing of a decisive vote by which you committed the diocese to readiness to elect a Suffragan Bishop at the earliest date when it might seem necessary, and so deemed by the council to be practicable." He stated that if an adverse vote is given he will quietly go on as best he can to do his work alone, with the thought that before the General Convention of 1913 he may decide to ask that body to set aside the southern portion of the diocese with Faribault as its see city.

The Standing Committee was chosen as follows: Rev. Messrs. George H. Mueller (Pres.), W. P. Ten Broeck, D.D., Irving P. Johnson, A. G. Pinkham; Messrs. J. A. Peterson (Sec'y), C. B. Lyon, W. G. Whitehead, V. M. Watkins. The committee of fifteen to report next year on the subject of increased episcopal service consists of Rev. Messrs. I. P. Johnson, J. S. Budlong, J. E. Freeman, Horatio Gates, Arthur Chard, H. de W. de Mauriac, John Wright, D.D., and Messrs. A. F. Kilbourne, M.D., C. B. Lyon, W. H. Van Slyke, W. R. Sweatt, W. H. Lightner, James R. Smith, J. R. Marfield, H. C. Theopold.

On Tuesday evening the formal commemoration of Bishop Edsall's tenth anniversary, as Bishop of Minnesota, was held. The rector of the parish, the Rev. E. Borncamp, presided and addresses appreciative of the Bishop and his work in Minnesota were made by the Rev. Horatio Gates, who spoke of the Bishop and his relations to the country clergy; the Rev. Mr. Freeman, speaking for the city clergy: the Rev. W. H. Knowlton, who responded to the subject, "The Mantle of Bishop Gilbert on the Shoulders of Bishop Edsall"; Mr. W. H. Lightner, chancellor of the diocese, who paid a well merited tribute to Bishop Edsall as a leader and an executive; the Rev. George H. Mueller, president of the Standing Committee, who made the last address and at its close presented Bishop Edsall, on behalf of the diocese, with a purse of $500 in gold and a silver service.

CENTRAL NEW YORK.

WHILE the convention could not be characterized as an important one, it was marked by some lively debates on local affairs and frank expressions of opinion on the part of many of the clergy and some of the laymen as to the administration of the affairs of the diocese. This was, however welcomed in an equally frank manner by the Bishop, who stated he would rather have those who felt dissatisfied or aggrieved to express themselves in the convention than conceal it in their breasts.

Elections and Resolutions

The convention was held in Grace church, Utica, N. Y., on Tuesday, May 30th, and was called to order by the Bishop at 4:30 after Evening Prayer. Upon organization the Rev. J. Winslow Clarke were reëlected secretary, who named as his assistant the Rev. A. A. Jaynes; Frank L. Lyman of Syracuse was reëlected treasurer, and the following were elected to the Standing Committee: Rev. E. H. Coley, Rev. W. DeL. Wilson, D.D., Rev. R. M. Duff, D.D., Rev. Karl Schwartz, Ph.D., and the Messrs. W. D. Dunning, George T. Jack, John R. Van Wagenen, and the Hon. Edward C. Emerson. The only new member is the Rev. Karl Schwartz, Ph.D., who was elected in the place of the Rev. John R. Harding, D.D., department secretary. The following were elected to the Missionary Council: Rev. A. A. Jaynes, Rev. H. E. Hubbard, Rev. William R. McKim, Rev. William Cooke, and the Messrs. F. L. Lyman, Charles H. Behm, Hon. George Underwood, W. H. Moore.

An important resolution was introduced by the Rev. Dr. Karl Schwartz, which provided for the appointment of a committee to cooperate with similar committees from other dioceses in correcting the misapprehension of the position of the Church in history and text books. Three resolutions or reports introduced Wednesday morning were productive of lively debates, the frank expressions above referred to, and the ultimate adjustment of them all in a truly fraternal spirit. The first was a report of the committee of the missionary Forward movement, in which report they arbitrarily divide the parishes into several classes, representing those who gave all their apportionment down to those parishes which gave little or nothing, there being four classes. This was objected to vigorously by many, the debate being led by the Rev. A. L. Byron-Curtiss, who called it a black list. The report was laid on the table.

The next feature that enlivened the convention was a motion made by the Rev. R. H. Gesner to adopt in full the report of the committee on Constitution and Canons; this was successfully opposed by the Rev. G. C. Groves, who demanded that the canons be taken up section by section. This was ultimately done, and the matter satisfactorily adjusted.

The third matter that aroused great interest was the introduction of a resolution by the Rev. I. M. Merlinjones, calling for the union label to appear on all printed matter of the diocese; it was defeated as last year, but the convention went a step farther than a year ago and passed a motion to expunge from the minutes all references to this resolution.

KENTUCKY.

MOST of the sessions of the eighty-third annual council of the diocese of Kentucky were devoted to routine work and matters of local interest. That portion of the Bishop's address relating to international arbitration was the subject of strong resolutions, as also was a resolution on the desecration of Sunday, introduced by the Rev. Arthur Gorter.

The council was held in the Church of the Advent, Louisville, on Tuesday and Wednesday, May 30th and 31st. The sermon was delivered by the Rev. Harry S. Musson, rector of the church, on "Sunday Observance." Immediately after the organization of the council the Bishop delivered his annual address. Also during the morning session the rules were suspended to allow the Rev. Arthur Gray to address the members. Mr. Gray spoke on the Endowment Fund for Sewanee University, and also on the increased apportionment for general missions. The majority of officers were reëlected, all of the old members of the Standing Committee (the Rev. Messrs. J. G. Minnigerode, D.D., president, and Charles Ewell Craik, D.D., and Messrs. William A. Robinson, and Alvah L. Terry, secretary), but there were two vacancies caused by deaths in the past year. The council confirmed the choice of the committee which had elected to fill the unexpired term Mr. Charles B. Castner, but refused to concur in the choice of the third clerical nominee; after considerable fruitless balloting the Rev. Lloyd E. Johnston was finally chosen. Delegates to the Fourth Department Missionary Council elected were the Rev. Messrs. Harry S. Musson, Lloyd E. Johnston, William Crosby Bell, and Charles Lewis Biggs; Messrs. John J. Saunders, R. A. Robinson, John V. Pilcher, R. W. Covington. The Bishop was empowered to appoint alternates if necessary.

Sunday Observance and Peace

A resolution on Sunday Observance, introduced by the Rev. Arthur E. Gorter, resolved that "this eighty-third council of the Church in the diocese of Kentucky places itself on record as being unalterably opposed to the secularization of the first day of the week, commonly called Sunday; oppose social functions, picnics, and excursions, Sunday theatres and shows, as well as the conduct of all commercial and worldly occupations and transactions save of real necessity. We assert that it is the duty of all Christian people to give the day fully to God in attendance upon the services of His house and by doing His service and work. We affirm that the first day of the week is the Lord's day; it belongs to God and whatever takes it from Him is evil." This was passed unanimously.

The committee to whom was referred that portion of the Bishop's address (of which the Rev. Richard L. McCready was chairman) relating to international arbitration, the furtherance of universal peace among the nations of the world and the resolutions presented to the council upon the same subject endorsed the wisdom of his utterance at this time and passed the following resolution: "*Resolved*, By the eighty-third council of the Protestant Episcopal Church in the diocese of Kentucky, assembled in the Church of the Advent, Louisville, that our deepest thanks are due, and are hereby expressed, to the president of the United States for his wise and Christian statesmanship in this epoch-making movement toward universal peace and good will; and that a copy of this action be sent him, signed by the Right Reverend, the president of this council and by the secretary; and also a like copy to the honorables, the senators from Kentucky, praying that when these treaties shall come before their honorable body they may be enabled to forward in every way possible the ratification of the same." The council also passed resolutions endorsing the duplex system of envelopes and weekly offering for missions as suggested by the Board of Missions and recommended that this system be introduced as soon as possible in every parish and mission in the diocese, preceded by a personal canvass.

The canons of the diocese were revised, the changes being chiefly

verbal and in the interest of greater clearness. Provision was made to give seats in the council to all clergymen canonically resident in the diocese who have performed duty in the diocese regardless of the necessary six months' residence as heretofore. All elections are to be by ballot in future. A new canon was adopted, providing for an annual offering for the General Clergy Relief Fund in every congregation of the diocese, on either Christmas Day or Quinquagesima Sunday. Tuesday evening a special service was held in the interests of diocesan missions in the auditorium of the parish house, with an address by the Bishop, illustrated by stereopticon pictures of the various missions, which added greatly to the interest. The next annual council is to meet at Grace Church, Hopkinsville, on Tuesday evening, May 21, 1912.

Revision of the Canons

In his annual address Bishop Woodcock first paid tribute to the members of the episcopate who have passed away during the past year and to three of the more prominent members of the diocese: the Rev. J. K. Mason, D.D.; Mr. Charles H. Pettet, and Mr. Samuel R. James. He noted a number of various encouraging features in diocesan work. He urged the clergy to be more careful in the important duty of keeping parish registers, citing several instances where such records are blank for a number of years. The Bishop gave hearty endorsement to the duplex system of weekly offerings for missions, urged the diocese to make an earnest effort to meet the increased apportionment, and suggested a more equable method of assessment, which was subsequently adopted. He earnestly advocated the universal peace movement and commended the chief Executive's example in the matter, and also spoke of the recently appointed commission on Faith and Order, saying: "Nothing of so great importance to the Christian world has occurred since the Reformation. Here we have a great movement which, unlike the Quadrilateral, is to develop a programme to meet conditions which arise. This commission enters upon a conference on faith and order unembarrassed and, from the personnel of the commission, we may confidently hope that something will be done to heal our unhappy divisions. . . . We are assured, its object is not a 'compromise' but a 'comprehension.' . . . . It may take years to produce results. It has taken 350 years to get started. Let us not now look back. Pray and wait with patience." Bishop Woodcock also spoke at length on the subject of religious education, saying in part: "In our own times a matter of serious moment confronts us. While we are face to face with much unconcern regarding religious things, we are also deficient in methods to deepen Christian knowledge. This age is not more irreligious than other ages, it is lacking in some things which were accounted important by our fathers and, to those who observe tendencies, are no less essential in the present. Permit me to point out a grave omission which seems to be on the increase. I refer to the serious lack of provision for religious education. We have abolished prayer and the Bible from our public schools, and it is also feared that family prayers are on the decrease. The influences surrounding child life are those which put the emphasis in the wrong place. Secular matters and social custom, educational methods and modern training have no place for inculcating Christian ideals and developing spiritual character. The opportunity for religious education is as much a child's right as the opportunity for secular education. Why should a one-sided development be all that is offered to a child in these days? . . . Under modern arrangements Christianity has no place, and cannot be taught, in our schools and colleges. In most instances we entrust our children from 6 to 21 years to influences which are largely secular. There are not wanting cases where that influence is not only indifferent to religion, but it is known to be antagonistic, agnostic, and as in an instance recently made known to me, anti-Christian. Because of these conditions the conviction is growing in the minds of many people that modern training does not go to the root of education. There is such a thing as feeding the mind and starving the soul. . . . . Let the parents coöperate with the Church and the Sunday school, but first let the home be a religious nursery where the children take knowledge of their parents, that they have been with the Lord Jesus. Let the Church become a spiritual mother to the child. Parents will teach this as far forth as they themselves have sat at the feet of this mother and become obedient to her godly directions. If we are to have a Church in the future, it must be made up of those for whom we are responsible to-day, to train them up in the ways of the Lord. Our almost childless churches and the fear that we may give our children a dislike for the Church by keeping Christianity too prominently before them is perhaps depriving them of their dues and filling them with a feeling that religion is a matter of choice and not of obligation. Let our Christianity first save us and we shall find a way to save our children."

The Bishop's Address

The annual meeting of the Woman's Auxiliary was held as usual on the day following the diocesan council and began with a corporate celebration of the Holy Communion, at which the Bishop was the celebrant, and he also made a brief address congratulating the women on the splendid work accomplished during the past year and urging them to greater efforts in future. The rest of the morning was devoted to a business session. Annual reports showed that three new junior branches have been formed this year and one of the babies, and that there is a total membership of 544. Nearly $1,000 was contributed to the apportionment, about 10 per cent more than was asked for. United Lenten boxes and money were sent to Eastern Oklahoma and to Porto Rico valued at $630.27 and $50 sent towards the payment of foreign insurance policies; $1,600 was contributed to the last year's united offering and more than $200 is on hand towards the next. It was decided to follow the example of many of the eastern dioceses and hold an annual united offering service, at which time the offering for the year is presented. The total value of the year's work was $3,671.79. In the annual election of officers which followed all of the former officers were reëlected, except that Miss Alice Parker was chosen correspondent of the Church Periodical Club in place of Mrs. J. P. Love, who resigned. An offering was taken for Bishop Aves' work in Mexico, and after an address on missions by the Rev. William Cosby Bell, rector of St. Andrew's Church, the meeting closed with the benediction.

Auxiliary Meeting

KANSAS.

THE fifty-second convention of the diocese of Kansas was held in Trinity Church, Achison, May 31st and June 1st, the Rev. F. S. White and parishioners giving the delegates a very hearty welcome.

In his annual address Bishop Millspaugh mentioned that the stonework of the new Cathedral at Topeka was now completed, but that to finish the building for use $28,444 was necessary. He suggested that it would be fairer if the parochial assessment be based not upon the number of communicants as in the past, but upon the ordinary income of the parishes. The matter was discussed by the convention and referred to the finance committee.

The convention authorized an increase of the assessment for diocesan fund and diocesan missions, $1,500 of the income of which to be devoted to paying the salary of an Archdeacon.

At the Bishop's suggestion also a resolution was unanimously adopted approving of the proposal of the president of the United States for a court of arbitration. The Rev. L. G. Morony presented the report of a special committee embodying proposed changes in the constitution and canons of the diocese, which was referred to the committee on Constitution and Canons. At the suggestion of the Rev. H. P. Silver, the Chicago plan of missionary organization was adopted, under which a separate treasurer for extra-parochial moneys is appointed in each parish.

In accordance with new Canon 55, five delegates were elected to the department Sunday school convention.

A committee was appointed to confer with the Kansas Board of Education in regard to the errors in the history books used in schools, which discredit the historic continuity of the mother Church of England.

The Standing Committee was elected as follows: The Very Rev. J. P. deB. Kaye, Rev. Percy T. Fenn, D.D., Rev. F. S. White, Rev. R. H. Mize; Messrs. O. B. Hardcastle, D. W. Nellis, G. A. Rockwell, and H. C. Kibbee. Diocesan treasurer, Mr. D. W. Nellis. Secretary to the convention, Rev. W. H. Burbank.

Rural Deans: Southeast Deanery—Rev. F. S. White; Rev. F. W. Henry; Southwest Deanery, Rev. P. B. Peabody, Rev. R. H. Mize.

MARYLAND.

THE convention of the diocese of Maryland sanctioned the appeal of the Bishop, in his address, for the raising of the sum of $100,000 as an endowment to the Hannah More Academy, the diocesan school for girls, and also endorsed the plans of the Bishop for the erection of a memorial to Bishop Paret. An important constitutional change was made as to the personnel of the standing committee of the diocese by which, in the future, membership in that body will be equally divided between the clergy and the laity, thus bringing the diocese into line with most of the other dioceses. After September the general Board of Missions will not again be called upon for aid for the negro work in the diocese.

The 128th annual convention met in Emmanuel Church, Baltimore, on Wednesday, May 31st, and Thursday, June 1st. The services began at 10 A. M. with the Holy Communion, Bishop Murray being celebrant, assisted by the four Archdeacons of the diocese.

In his annual address the Bishop, after mentioning the loss sustained by the death during the past year of Bishop Paret, the Rev. F. J. C. Moran, the Rev. A. R. Walker, the Rev. J. H. Eccleston, D.D., and the Rev. Samuel Thurlow of the clergy, and Messrs. Edgar G. Miller, Samuel J. Waugh, and Dr. Robert Atkinson of the laity, and giving a brief sketch of the life of each, spoke of the legislation enacted by the General Convention in Cincinnati. He expressed special approval of the changes made in the Governing Board of Missions, in the action regarding Religious Education, and in the appointment of the Commission on World Faith and Order.

The Bishop's Address

"Unity," he said, "is inconceivable without continuity. The wise members of our Commission on World Faith and Order will always walk in the light of this conviction." Concerning the work of the diocese, he said: "Our people show from year to year an increasing sense of responsibility in the greater discharge of their duty as members of the whole Church. Here and there parochialism dies hard, but the interests of the diocese and the Church at large are gradually occupying more of the thought, and receiving more of the contribution, in time, toil, and money, of the members in every parish." He stated that the Bishop's Visitation Fund is rapidly diminishing under present conditions, that if he had $10,000 per annum to use at his discretion, he could accomplish $100,000 worth of results. He suggested that 10 cents per communicant would not be an excessive contribution for their department of our diocesan work, and asked that the Bishop either be allowed a reasonable stated sum on the occasion of his visitation, or that a special Bishop's envelope be furnished each parishioner to be placed in the alms basin at such time as may be most convenient and containing such sum as may be considered reasonable. He spoke of what had already been accomplished by the trustees of the Cathedral Foundation. "No concerted effort to secure public subscriptions and contributions has been made, owing to the fact that no architect has yet been chosen, nor complete plans for the Cathedral group designed and adopted. The committee on plans is industriously at work and we hope soon to be able to submit to the public such a concrete example of the buildings to be erected as shall excite the admiration and secure the coöperation, not only of our people, but of many others in our city and state. It is within our power to accomplish in our own day and generation the establishment of the diocesan congregation in the great Cathedral itself. He mentioned in detail the good progress being made along the line of Church extension in the diocese under the supervision of the Rev. E. T. Helfenstein, agent, assisted by the different Archdeacons and the Archdeaconry Church Extension Committees, and urged the coöperation of all the parishes in this most important work. He closed his address with a statement of his plans for the Bishop Paret Memorial as outlined in his memorial address delivered the previous evening, and asked for the recognition and approval of this undertaking by the convention. During the past year he has confirmed 1,276, of whom 77 were colored; has ordained two deacons and two priests, received into the diocese 13 clergymen and transferred 17 to other dioceses. There are 8 postulants and 5 candidates for Holy Orders, and now canonically connected with the diocese 1 Bishop, 113 priests, and 5 deacons.

Legislation and Elections

The trustees of St. James' School, Washington county (formerly St. James' College, established in 1842 by Bishop Whittingham), through their president, Mr. Bernard Carter, announced their willingness to have the convention assume entire responsibility for the appointment of the board and asked the convention to adopt the school as the diocesan school for boys. A special committee was unanimously appointed to secure the necessary legislation. The committee appointed to represent the diocese in the Missionary Council of the Third Department (which is to meet in Baltimore in November next), consisting of the Rev. A. B. Kinsolving, D.D., the Rev. J. P. McComas, the Rev. E. T. Helfenstein, the Rev. Robert A. Mayo, and Messrs. J. B. Howard, J. Wirt Randall, D. M. Thomas, and J. Noble Stockett, were authorized to make necessary arrangements for the meeting of the council. In accordance with the action of the General Convention constituting a Board of Religious Education and calling for the formation of departmental organizations corresponding to the missionary departments of the Church auxiliary to the said board, the Bishop appointed as delegates to represent the diocese in the Sunday School convention of the Third Department, the Rev. William C. Hicks, the Rev. Percy F. Hall, the Rev. Thomas Atkinson, and Messrs. J. W. B. Swindell and William McGee. The diocesan committee on Domestic and Foreign Missions presented a full and inspiring report, especially of the good accomplished through the various interdenominational meetings held throughout the diocese, and the many men's meetings held in the parishes in the interest of the Forward Movement. Emphasis was also laid upon the necessity of general and frequent prayers for missions. The committee on Social Service made a strong and suggestive report, recommending that a series of meetings be held during the coming year to discuss the most important social questions of the day, which recommendation the convention adopted. A resolution was adopted expressing hearty approval of the treaty between this country and Great Britain and urging upon Congress the prompt ratification of such a treaty. At the missionary meeting held Wednesday evening, encouraging reports of the work accomplished during the year were presented by the Committee on Missions and by the four Archdeacons of the diocese. The recommendations of the committee that $16,000 be apportioned and appropriated for the missionary work of the diocese for the coming year, and that the work of the Church among negroes in the diocese receive the same attention at the hands of the committee that is given to work for white people, were adopted, and the Bishop was requested to notify the Board of Missions that after September the diocese of Maryland will not ask for further aid for her work among negroes.

At the session on Thursday, most of the time was taken up by a spirited debate over two very important subjects of legislation. The first was the proposed change in the constitution, which provides that hereafter each lay delegate to the convention shall be a communicant of the Church. This was finally carried by a large majority. The second was a proposed change in the constitution by which the Standing Committee shall consist of four priests and four laymen, instead of seven priests, as has been the rule throughout the history of the diocese, Maryland being one of the two or three dioceses in the whole Church in which such a rule now prevails. This change has been proposed a number of times in the last ten or fifteen years, and each time has been defeated, chiefly through a non-concurrence of orders. The result at this convention showed that the sentiment of the diocese has greatly changed, as the final vote stood: ayes, 49 clergy, 37 lay; nays: 22 clergy, 8 lay, making a majority for the proposed change of 56 votes.

The elections resulted as follows: Secretary, Mr. A. deR. Sappington; Treasurer, Mr. Blanchard Randall; Historiographer, Hon. J. Wirt Randall; Standing Committee, the Rev. E. B. Niver, D.D., the Rev. William M. Dame, D.D., the Rev. A. C. Powell, D.D., the Rev. J. S. B. Hodges, D.D., the Rev. W. H. H. Powers; the Rev. E. T. Helfenstein, and the Rev. Peregrine Wroth.

Service in Cathedral Crypt

Following the adjournment of the convention a beautiful and impressive opening service, the first to be held on the Cathedral grounds, was held at 5 P. M. in the under crypt, that portion of the new synod hall just completed, in which the pro-Cathedral congregation is to worship. This part of the structure is built of granite taken from the old United States court house. The interior is of Indiana limestone, the ceiling being domed and vaulted and the floor of stone. The chancel is 28x30 feet, and the auditorium will seat about 450. Bishop Murray conducted the service, assisted by the clerical members of the Cathedral foundation. The musical portion of the service was beautifully rendered by the vested choir of St. Barnabas' and St. George's. Addresses were delivered by Mr. Joseph Packard and the Rev. William C. Hicks. After the service a reception was held by Bishop and Mrs. Murray at their home on the Cathedral grounds.

CLERGY KILLED AND INJURED IN SAN FRANCISCO

PRESS reports dated San Francisco, June 5, state that a party of sixteen clergymen of the "Monday Club" of that city, riding in an auto truck of the fire department, met with a severe accident while a mile outside Ross station. The truck, while going round a sharp curve, skidded, striking a large tree with great force, scattering the occupants, killing the Rev. Cecil M. Marrack, rector of St. Stephen's Church, seriously injuring the Rev. Hubert C. Carroll, rector of St. John's, Ross Valley, and injuring a number of others. A telegram of inquiry sent to the San Francisco correspondent of THE LIVING CHURCH had not, at the hour of going to press, elicited a reply.

The Rev. Cecil M. Marrack, whose death is thus reported, was chairman of the Social Service commission of the diocese of California and was active in its work. He was a graduate of Leland Stanford and of San Mateo and was ordained deacon in 1904 and priest in 1905 by Bishop Nichols. He spent his diaconate as curate at St. Luke's, San Francisco, and had been rector of St. Stephen's since 1906.

CHURCHMEN ALL.

"WE MAINTAIN," says the London *Church Times*, "that those who claim the names, respectively, of Catholic and Evangelical Churchmen have something more between them than the mutual bond and neutral ground of a common Christianity approached from different standpoints. They approach Christianity really and truly from the same standpoint. There is certainly no High Churchman who would not avow himself 'evangelical.' Could the quality of temper and teaching be found anywhere more exquisitely than in the writings of Keble and Williams and Pusey and the other Tractarians?—'Jesus only' and His Cross and Resurrection and Mediatorial office are the keynote of every page. Redemption of fallen mankind by the atoning Sacrifice of Calvary; grace freely offered by the pardoning love of God; the sinner's need of a Saviour; the all-sufficiency of Christ's propitiation; the need of a changed heart—these are the themes on which the High Churchmen of 1833 dwelt, as did those of 1733. The Oxford Movement was not directed against Evangelicalism; but against that Sadducean and Erastian spirit of the age which, calling itself Protestantism and Liberalism, had nearly succeeded in subjecting the Church to the world. The Oxford Movement carried on the conflict of Law's *Serious Call*, of the earlier Methodists, and of the holier Nonjurors, against secularity and the temper of worldly wisdom and compromise. Like all genuine religious reformations, the Catholic Revival was a call to national repentance: it trembled with the joy and awe of the Redeemer's Second Advent, and all life seemed to it solemnized and austerely beautiful and grave in the thought of His return."

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

BOY SCOUTS AND A CLEAN CITY.

WORD comes from Kansas City, Kan., that the Boy Scouts within its borders are going to "clean up" the city. The sanitary department has long been complaining that it is more than it can do to keep the old cans out of the alleys and prevent paper from being scattered around. But the allied army of scouts and sanitary force backed by all kinds of law needs more help. Every alley is a breeding place for flies, and each boy scout is going to get just as much help as he can from the other boys and try and keep his block clean. If the grown-up people won't help him then he is going to call upon the sanitary man, who can't be everywhere, to come to his aid armed with the law. If the law backs the broom of the boy scout the city should be clean. Each boy will have a "fly swatter" and will "swat" just as quickly as he sees a fly. Such work not only has an immediate effect, but it trains the boys in working together for public ends.

WHY ALL THIS FUSS ABOUT MILK?

"Who ever heard of a Milk Show? All milk looks alike to me."

Yes, milk generally *looks* clean because it's white.

If it were not white you could often *see* dirt in it.

"What harm will a little dirt do, anyway?"

Dirt in milk is dangerous. It often causes sickness and death.

"How can we be sure that our milk is clean when we buy it?"

One way is to try it on a baby; if the baby dies the milk is bad.

A better way is to make sure that the health department does not allow your milkman to sell bad milk.

"Then it's *all* up to the health department, is it?"

Not on your life; after you get the milk it's up to you.

Many a perfectly good baby is killed by milk because mothers and servants are careless or don't know enough.

It's easy to keep milk *clean* and *cold* and *safe* if you know how. Come to the Milk Show and learn how.

See the difference between good and bad milk.

See how the health department guards your health and life every day.

The health department will do more when everybody says it must. Bring your friends or get them to bring you.

In this way the Health Department of Philadelphia and the Bureau of Municipal Research and sundry other social and civic bodies of the city advertise a highly successful milk exhibit.

WHY I WISH TO REMAIN ON THE FARM.

Following an offer by the Bankers' Association of Minnesota of $100 in prizes for essays on "Why I Want to Leave the Farm," C. M. Loring of that city comes out with a similar offer for essays on "Why I Wish to Remain on the Farm." The object of the offer of the Bankers' Association was to learn from the children just what is needed to better farm life conditions. In his letter offering the prize, Mr. Loring says:

"I fully appreciate the object of the Bankers' Association in offering the prizes and also the good work already accomplished for the farming interests, . . . but with an inducement offered for the presentation of only one side of this subject it seems to me that children in the country districts will begin to search for objections to farm life where none were detected before, and an unfortunate element of discontent may be aroused. Wishing to encourage those who are happy and satisfied with their present environments I therefore offer $100 in prizes for the best essays on 'Why I Wish to Remain on the Farm.'"

SOME RIISIMS.

The fight upon the slums means the fight for the homes of the people.

A city does not grow opulent if it does not safeguard the lives and homes of its people.

Men, not money, after all, make a country great. Be assured that if, in piling up money, we neglect men, we must some day foot the bill.

Are the poor to blame for their condition? No, not so long as we allow them to live in unrighteousness and corruption.

Make New York's plight count for the good of Milwaukee.

Experts all say that one-half the drunkenness is due to poverty.

When a boy joins a gang he serves notice on us that we have been foolish or wicked, or both.

Where the sunlight doesn't enter, crime blossoms naturally.

I am not a Socialist. It appears to me that we have not tried out our own present form of government.

Take politics out of its co-partnership with dirt and it will stay clean.

"Keep off the grass"? Playgrounds are for children's feet, not for the grass.

One-half the drinking is due to bad cooking at home. You can knock out King Alcohol with the toasting fork.

In that ring (pointing to a picture of a ring of children playing on a "playground pier") you can knock out the old Tammany ring or any other ring of that sort.—From a lecture of Jacob A. Riis, on "A Fight upon the Slum."

A SCORE or more of years ago Cardinal Manning enumerated the movements for social betterment which had their beginning outside the Church of Rome—the abolition of slavery, the temperance agitation, the protection of animals from cruelty, the protection of children, the measures to save girls from shame, the many measures to regulate in the interest of humanity the conditions of men, women, and children in factories, in mines, on railways. "Not one of the works in their behalf," wrote Cardinal Manning, "was started by us." This, as the *Outlook* very properly observes, is a terrible arraignment of the Vatican or the political policy of the Papacy.

"SHALL WE provide a playground or enlarge the jail?" is a question that the Playground Association asks.

"Let him learn to do by doing.
"Let him learn to know by seeing.
"Let him love to live with life that is alive."

These are principles of *Park Life*, an interesting Dubuque (Iowa) experiment.

A NEW EDITION of the American Civic Association's leaflet on "The Smoke Nuisance" has just been issued.

MILWAUKEE is to have a municipal spelling book after January 1st, next.

"THE SINS of the age are in larger part industrial and commercial. Should not salvation be as directly applied to commerce and industry? The fratricidal strifes of the age, and even its international wars, are industrial and economic struggles for commercial advantage. Has the Church no gospel of industrial peace to offer? The very diseases and death rates of the age are occupational and due to industrial causes. Are there no leaves from the tree of life for the healing of the nations? The personal and class injustices are almost wholly industrial. Has Christianity lost its Amos-like prophets? The political corruptions which shame and menace the states of William Penn and Abraham Lincoln are—as everywhere else—due to commercial corruption. The very vices which debauch our youth and sell our maidens are artificially increased, perpetuated, and protected by being commercialized for the profit that is to be made off the loss of souls. Is there no arm to save, stretched out far enough to prevent the loss of the many as the prey of the few?

"The legislation of the age is industrial. Has the gospel no law for the Church to apply to protect life and limb in the peaceful pursuits of labor, to prevent the exploitation of childhood's right to play and learn, to limit the hours and conditions of women's work for the sake of girlhood, wifehood, and motherhood? Have the dead and disabled soldiers in our vast armies of industry and navies of commerce no claim upon the Church to induce or compel the industries by which they lose life and livelihood to recognize them as the "pensioners of peace"? The captaincy of the age and its greatest achievements are industrial, attracting men and women of the choicest powers and capacities. Do they not need the incentive and restraints of the gospel and the claims of the Church upon their social service for the community? The brotherhoods of the age are more and more based upon the bond of the community of industrial interests. Can the Church brotherhoods be brotherly without taking fraternal part with the great industrial brotherhoods in settling the most crucial questions of the times?"—From *The Church for Brotherhood in Industry*, published by the National Council of Congregational Churches.

THE INGRATITUDE of the world can never deprive us of the conscious happiness of having acted with humanity ourselves.—*Goldsmith.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

POPES, BISHOPS, AND FEMININE APPAREL.

To the Editor of The Living Church:

I HAVE just read your paragraph on the decree of excommunication by Bishop Estrada of this city recently pronounced against the wearers of the "harem skirt," in the issue of the 20th inst.

Several of the local papers had accounts of this at the time, and as it has not been contradicted, doubtless that action was taken by his Reverence. Whatever comments appeared in the papers were unfavorable, and having talked with a number of people, I am of the opinion that in the universal judgment the game was not worth the ammunition.

However, it is rather curious that an edict on this subject is not a new thing, for it is said that no less a personage than Pope Nicholas the Great published the following in this connection:

> "In my judgment the question of a woman's underwear is purely secondary. It is not her dress, but her religious sentiments, which I wish to see changed. I am entirely indifferent if your women wear pantaloons instead of skirts. That which I desire on their part is faith and good works. You have some customs which are not those of many other Christians. Finding that other Christian women do not wear pantaloons, you are afraid lest it may be counted against you as a sin if you wear them, because you have been told that it is written in our books that pantaloons are the proper garments of men and not of women. Is it for this that you have thought it well to consult me? Well, then, do not worry any further. Do as you think best. Preserve your national customs, or adopt ours; and granted that in a certain way, in becoming Christians you have become a new people, let both sexes conduct themselves modestly. And if, finally, you and your women retain or abandon the pantaloons, my brethren, this will in no way aid in your salvation, nor increase your virtue. The primitive men wore skirts; while you were Pagans you wore pantaloons. Now that you are Christians your new faith will go on fortifying you against sin, and will serve you and your women as spiritual pantaloons, always believing that where there is no evil thought there is no sin."

It will be remembered that during his pontificate that part of Europe which is now known as Bulgaria and Roumania was converted to Christianity through the efforts of missionaries sent out by him. And it is said that some three years before his death he received a long communication from the rulers of those countries, sent by the advice of the missionaries, asking his opinion with reference to the subject indicated in the response above cited.

Is it not true that history repeats itself from time to time? Was this "opinion" of the Pope official, *"ex cathedra"*? If it was, in what respect towards an "infallible judgment" of an infallible Pope stands the promulgator of the later and contradictory edict?

W. W. STEEL.
Archdeacon of Havana.

Havana, Cuba, May 25th.

IN AID OF A HELPLESS CHURCHWOMAN.

To the Editor of The Living Church:

THE note from a Vermont rector in this paper, about the middle of February, asking aid for a Churchwoman helpless with rheumatism for whom no home could be found but the county poorhouse, has cut me to the heart. For weeks I looked in hope that Christian hearts and hands had found some kinder home and tendance than the poorhouse has to give to such deep misery. We did not wait for other people to help before the disasters which swept away home, means, and health for us, but thank God, we never had more of inflammatory rheumatism than just enough to know what it is. I had to write the Vermont pastor to know more about the poor sufferer. A woman with an aged insane mother, whose necessities take every dollar of the scanty income available, seized with one of the most torturing diseases known to humanity and obliged to winter in a poorhouse, is an object to wring one's sensibilities. The answer will doubtless interest others beside myself. The Rev. Mr. Forsythe writes, April 10th: "My poor, crippled friend is still in the county poor farm. I have so far been unable to find a suitable home for her. I have received a large number of letters containing names of institutions which take such cases, but in writing to them, the only answer was 'no room,' and a long waiting list.' One New York home seemed more hopeful than the rest, but it asked one dollar a day, and I do not see how we could raise the money.'"

I am sorry for you who read, if this plain note does not make your hearts ache. We are so used to doing everything by associations and organizations that we utterly ignore two facts: first, that there are miseries which no organization yet meets, and second, that we have hands of our own to lift the suffering, and dollars to spend directly to the purpose. Some who have answered the inward impulse to relieve have found the toil-worn hand of misery folded in their own by that of their very Lord and Christ. More, they have found their offering repaid with such blessings, both of this world and the inner life, as proved they served a King.

That earnest minister the Rev. Percy S. Grant, used to charge his people to pray, "winging your prayers with your alms." How many prayers do we make for those we love best and things we desire most, things long withheld, the surest way to which would be the relief of some suffering creature too long left in anguish before the eyes of God, in anguish we could at least help to heal? The old French Litany pleads "Prevent us from passing by and neglecting any whom we might help."

I have known something of humanity without and within the Church, and have more trust in its liberality than most ministers seem to have. Cannot we who are not rich in any wise show that no such need appeals to us in vain, and let the Rev. W. T. Forsythe of Enosburg Falls, Vt., see how we can raise the money?

S. POWER.

THE LESSON FOR THE SECOND SUNDAY AFTER TRINITY.

To the Editor of The Living Church:

DOUBTLESS, the *permissive* lesson for the Second Sunday after Trinity, Morning Prayer, is intended to be the same as in the old Lectionary, that is from the eighth chapter of Genesis, not the eighteenth. If I am correct about that, the error appears in the Journal of the General Convention, page 570; the Report of the Joint Commission on the Revision of the Tables of Lessons; and in the *Living Church Annual*.

A. DER. MEARES.

Delaware City, Del., May 30th.

TRACTS WANTED.

To the Editor of The Living Church:

A COMMITTEE has been appointed by the council of the Clerical Union for the Maintenance and Defence of Catholic Principles to draw up a bibliography of tracts, such as the council feels that it can recommend, and such as will be serviceable, to parish priests and others, in their work for souls. May I ask your readers to assist the committee by sending any tracts that they think might be useful to 552 West End avenue, New York City? Tracts loaned will be returned with care. The committee hopes to have a meeting on June 20th. It is desired that tracts arrive before that date.

SAMUEL UPJOHN.

FROM JERUSALEM.

To the Editor of The Living Church:

IN your last issue of THE LIVING CHURCH there is a remarkable letter by the Rev. W. C. Hall, which should attract the attention of the whole Church. The Anglican Communion must certainly continue to press for a "General Council," but she must not stop there; she must also ask that the Greek Archbishop of Jerusalem be the president thereof, wherever and whenever it may be held. Unity can never be properly brought about until "Jerusalem" cometh to her own. Neither Connecticut nor Canterbury is the centre of Church life, nor can we admit that it may be found in Rome. The West is not made up of East, West, North, and South all in one. National Churches, under Jerusalem, is the solution of the matter, or there is no solution to it. No newborn American freedom can ever set aside that which is, viz., the oldest Patriarchate in Christendom.

C. A. FRENCH.

Canada, Whitsun Eve, 1911.

CHURCH HOMES AND U. OF P. STUDENTS.

To the Editor of The Living Church:

THE Christian Association of the University of Pennsylvania, which directs the religious activities of the university and which acts within the university as the accepted agent of the churches, has formed a Churchman's committee to organize more thoroughly Churchmen within the college and to affiliate men away from home with near-by Churches. Thomas Reath, Jr., '12 C, the chairman of the committee, will coöperate with the rectors of the Churches and with prominent laymen, such as Mr. George Wharton Pepper, in organizing meetings for new students, pre-Lenten services, and corporate Communions. It would be a great assistance if the clergy and others would send to the secretary of the committee the names of men who intend entering the university and if possible their university address, so that he can come in touch with them quickly without waiting for the registration.

Letters should be sent in care of the Christian Association, Houston Hall, University of Pennsylvania, West Philadelphia. It is the hope of the committee that the Church life of the students away

from home may be maintained and developed and that such men may find a Church home during the four years of their college life.

JOHN KNIGHT SHRYOCK, *Secretary.*

PSALM CXIX. AND THE GLORIA PATRI.

To the Editor of The Living Church:

THE rubric in the American Church Prayer Book before the *Gloria Patri*, reading, "and at the end of the *whole portion* or selection from the Psalter, shall be said or sung the Gloria Patri," conforms to the directions in the Anglican Prayer Book.

In "The Order How the Psalter is Appointed to be Read" in that book, it reads, "And at the end of every Psalm, and of every *such part* of the 119th Psalm, shall be repeated this Hymn"—and then follows the *Gloria Patri.*

Prior to this it speaks of this 119th Psalm being divided into twenty-two *portions*, and then says: "It is so ordered, that at one time shall not be read above four or five of the said *portions.*" (Italics in all cases being mine.)

I would maintain in opposition to the Rev. Pelham S. G. Bissell that the "whole *portion*" of our American Prayer Book agrees with the "every such *part*" of the Anglican, for the "four or five *portions*" constitute "every such *part.*"

My experience in the Church of England confirms this.

Milwaukee, Wis., June 3, 1911. C. H. LINLEY.

CHURCH UNITY AT THE SACRIFICE OF RIGHT FAITH.

To the Editor of The Living Church:

IN New England the movement for Church Unity, particularly with the Episcopal Church and the Congregationalists, is very marked. It has seemed that such a result is near at hand. Conferences between these bodies are comparatively frequent. But when we consider the difference between these bodies, can we consider such a unity desirable?

The difference does not consist only in government and ministry but in essential faith. We would scarcely think of making overtures to the Unitarians, and yet that is what we are actually doing.

The Congregationalists of the West in the main accept the creeds. That is not true in New England. Congregationalism here is Unitarian. There are few of the articles of the Creed which they would or could accept. They do not believe that Jesus Christ is "Very God of Very God," "Of one substance with the Father," "By whom all things were made." They do not believe in the Incarnation, the Resurrection, or the Ascension or in anything of the supernatural. While as a body they may have no formulated faith, this is certainly true of the Congregationalists in New England.

The Church stands for the Deity of Christ. The faith which the Church was ordained to set forth certainly is of far greater importance than the form of the Church. More vital than a priesthood, apostolic in origin and authority, is the faith which the Church was created to conserve.

However desirable we may deem "Church Unity," can we consistently further it at the expense of vital truth?

Christ Church, Bridgeport, Conn. E. J. CRAFT.

A NEW OLD CATHOLIC MAGAZINE.

To the Editor of The Living Church:

I AM sure that many of our American clergy and laity will be interested in the new magazine published under the auspices of the Old Catholic Church of Switzerland. It is called *The International Church Review* and will have articles in German, French, and English. The Rev. Adolf Küry, pastor of the Old Catholic Church in Basel, Switzerland, will gladly send free sample copies to any who will apply for them. In this connection may I remind American travelers who spend any time in Basel that Pastor Küry makes provision for administering the sacraments to all American and English Churchmen who desire to receive them at his hands. Now that Bishop Mathew has definitely severed the connection between himself and the Old Catholics of the continent, the work of promoting a better relation between Churchmen and their brethren of the Old Catholic rite is progressing most favorably. The extraordinary development in Poland of an Old Catholic Church numbering nearly three hundred thousand members is one of the most significant signs of the times. All these persons were in the communion of the Church of Rome less than ten years ago.

WILLIAM HARMAN VAN ALLEN.
Secretary of the Society of St. Willibrord.

THE FAITHFUL and joyous use of the simple, old-fashioned means of home religion will give a child the best possible education in religion. He learns the sacredness of one day in the week, if he learns it at all, from the way the day is spent in the home where he is growing up. He learns to recognize the hand of God in every good thing by the simple, reverent word of thanks at the table. He learns to depend on God, to pray to Him, to live with Him, from the family prayers and the private talks with mother and father at the twilight hour, if these be vital enough to impress him as real.—*Sel.*

Literary

EARLY CHURCH HISTORY.

The Church of the First Three Centuries. By the Rev. T. A. Gurney, M.A., LL.B. London, New York, Calcutta: Longmans, Green & Co.

Just how to view this little book is rather difficult to determine. It has merits and demerits. The plan of the author has much to commend it; he tells the history of the pre-Nicene Church as grouped about the "four marks": Catholicity, Holiness, Apostolicity, and Unity—a most excellent plan for presenting the facts. Under Catholicity, the author gives a most excellent account of the strife of the Church against the Jews first, and against the Roman Empire later. Under Holiness, we have given us the interior life of the Church as depicted by the Christian writers. Now while this plan is excellent, it is difficult of execution, and we can scarcely say that our author has been uniformly successful.

We hardly know whether the book is designed to be a text-book or not. If it is intended for the use of beginners, it is hardly a success; it has the defect of taking for granted knowledge that these cannot be supposed to have; there are incidental references in the text to authors (for instance, to Baur), without any explanation of who they are or why mentioned, and to heresies, like Nestorianism, without any intimation as to what they are. The method by which the facts are presented, the printing, etc., is not according to the best pedagogical requirements.

If, on the other hand, the book is designed for advanced students, it is unsatisfactory; it is not full enough to satisfy their needs, and it presents no new theory or explanation of the problems connected with the Early Church. It might, however, be of aid to the busy parish priest desiring to get in a brief form the facts and principles of the history of the Catholic Church. Consequently the book would be useful in the preparation of a course of addresses. It might also be useful for a candidate for holy orders preparing to take his canonicals. Even in these cases, the insertion, in the text itself, of the references and authorities is a deterrent to easy reading.

We suspect that the purpose of the book is somewhat polemical; that it is written to present the Church before Nicea not so much as it was as in what the writer conceives it to differ from the Church of the Middle Ages. This is indicated by the discussion on page 9, of the text, "Whosesoever sins ye forgive," etc., by the last sentence of the book, on page 124, "Nothing could be more remote from the undue exaltation of the Christian priesthood in one special class of Christians only, or the propitiatory sacrifice of the Mass, or the materialized view of the Presence," etc., and by similar remarks elsewhere. To our mind, this way of writing history is to debase the muse and to err against the Truth. H. P. S.

The Spirit of Power as Seen in the Christian Church of the Second Century. By Ernest Arthur Edghill, M.A. London: Edwin Arnold. New York: Longmans, Green & Co. 1910.

This book is based upon a course of lectures given in King's College, London. It is not a compendium of history, nor a continuous narrative of events. A knowledge of these is assumed. What is aimed at is an interpretation of these, an explanation of the growth, the strength, and the success of the Christian Church, rather than a setting forth of the history itself.

We have seldom read a book that has held our attention so strongly as this. We rose from a reading of it with a more vivid picture of the power of God as manifested in the Church of the Second Century than we had before. In the chapter entitled the Power of Purity and Regeneration, there are some thoughts which, it seems to us, would be helpful to our missionaries to-day, especially in an empire like China. Our author gives as one of the reasons for the spread and success of Christianity in the early part of the second century, the method of presentation of its claims by the Christian teachers. There were five lines of presentation: The Christian ideal of God, the moral precepts of Christ, the Doctrine of the Righteous Judgment to come, the actual conduct of Christian converts, and the Power creating and sustaining Christian life. The development and illustration of these five deserve careful reading by all those who are, or are thinking of becoming, missionaries in China or Japan. The conditions there are very similar to those under the Roman Empire, and the power which won then will win now.

The Spirit of love, our author sees manifested in the relation of the Church of the second century to (*a*) women, (*b*) children, (*c*) slaves, (*d*) prisoners. The section which deals with the attitude of the Church towards slavery is very interesting. On page 253 we are given the explanation of that attitude, and this is in a true sense an answer to many who charge the Early Church with inconsistency. "The spiritual emancipation of the Phrygian slave was something so much greater [in the eyes of St. Paul] than any alteration of his earthly lot, that it was not worth while to trouble concerning the reversal of the conventional distinctions." The attitude of the Church to political and social institutions was determined by

the intense and sustaining conviction of the temporal character of these, and of their insignificance when compared to the eternal character of spiritual things.

We heartily recommend the reading of this book to all; no one can read it without attaining a stronger realization of the Church and the Christians of the sub-apostolic days than he probably had before. H. P. S.

MISCELLANEOUS.

THE EIGHTH VOLUME in the series of little handbooks entitled *Arts of the Church* has just been issued with the title, *The Chancel and the Altar*, by Harold C. King, M.A., with a preface by Percy Dearmer, M.A. The book is full of practical suggestions for arrangement and decoration of a chancel and the excellent illustrations help to make plain the language of the text. One feels that Mr. Dearmer at times permits his love for antiquarianism to get away with him in reference to modern structures, for he is always opposed to an altar with a gradine attachment, although practically all the altars of to-day are thus erected, and few of us agree with him that the modern addition is objectionable. Neither can we deem the hanging pyx for the reserved sacrament to be so great an improvement upon the customary tabernacle of the altar as to make it worth reviving, even though mediaeval use may have sanctioned that use. Both the gradine and the tabernacle set within it are, undoubtedly, late additions to the furniture of the Church, but, in our judgment, they are quite defensible on the ground of their practical qualities. These, however, are mere details. The book is a most excellent one, as, indeed, are all the books of this series. [London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price 60 cts.; by mail 65 cts.]

TWO ADDRESSES and a sermon by Father Figgis, of the Community of the Resurrection, are published by Longmans under the title, *Religion and English Society*. The little volume is an attempt to deal in a general way with problems arising out of intellectual and moral conditions in England—conditions which have their counterpart in America. The lectures are short, and deal only with the problem as a whole. They make us anxious to see the fuller development of some of the thoughts in the Noble lectures, delivered last spring at Harvard and to be published in Dr. Figgis' new volume, *Religion at the Crossroads*. While the lectures paint a dark picture of present day religious conditions, especially among the rich and the well-to-do, they are not pessimistic. Dr. Figgis believes that the rapid paganization of society will leave men very weary, and that in the end the indiscipline of the day, though it makes men disinclined to a religion which is mere morality, will make them open to a personal and passionate faith. It has been part of the failure of the Church, he thinks, that it has kept its standard low and so has been in a measure responsible for present conditions. If only the Church appeals to the heroic and corporate and makes sufficient demands upon men there is still, he believes, enough latent zeal to change the face of society. The sermon, printed as an appendix, presses home this truth in a practical way in an appeal to Churchmen to emphasize the difference, now nearly obliterated, between Christian and non-Christian living.

THE TWO latest tract publications of the American Church Union are, first, Leaflet No. 9, entitled *No Open Pulpit*, written by the Rev. Charles Mercer Hall, M.A., rector of the Church of the Holy Cross, Kingston, N. Y. This, which may be considered the final word in regard to the late Canon 19—late because it is now Canon 20 of the present digest—records the papers in the matter of the Memorial to the House of Bishops and similar publications. The second, Leaflet No. 10, is a reprint of an editorial that appeared in THE LIVING CHURCH entitled, *"Protestant Episcopal": An Appreciation*, and bears the editor's name as author. These Leaflets, like the other publications of the American Church Union, will be supplied free of charge on application to the corresponding secretary, the Rev. Elliot White, 960 Broad street, Newark, N. J.

A NEW EDITION, carefully brought up to date, has been issued of *A Satchel Guide for the Vacation Tourist in Europe*, by W. J. Rolfe, Litt.D. This little volume contains an itinerary of the British Isles, Belgium and Holland, Germany and the Rhine, Switzerland, France, Austria, and Italy, with valuable colored maps, street plans of London, Edinburgh, and Paris; comparative money tables, kalendar of festivals and fairs, etc. It is such a handbook as will delight the tourists by reason of the large amount of matter that is condensed into a single book of convenient size. It is an admirable handbook for European travel and the blank memoranda pages in the back will be a welcome feature to this edition. In flexible red leather, pocket size, $1.50. [Houghton, Mifflin & Co.]

A BOOK that will be found very useful for choirmasters and those who have the selection of hymns and anthems for Church use is *The Choirmaster's Guide*, by Mallinson Randall. A page is devoted to each of the Sundays and holy days of the Christian year and to various special subjects, and references are made to appropriate hymns of the Hymnal and to anthems that are easily obtainable and appropriate for the dates named. [H. W. Gray Co., $1.00.]

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

WHATEVER else the Sunday school may teach, it must teach the Church Catechism. And it must teach it in two ways: primarily by rote, and secondarily in its interpretation. Neither of these may be omitted, nor will any scheme of instruction that leaves them out satisfy the direct demand of the Church.

However we may explain or interpret the Sunday school, it is practically the medium through which the Church aids in and secures the fulfilment of the obligation laid upon sponsors, of instructing the baptized children in the Creed, the Lord's Prayer, and the Ten Commandments, as well as in the other things which a Christian ought to know and believe.

THE PLACE of this sort of instruction in the graded school is clearly in the memoriter work, first of all, and then in a definite class later on. In the primary department it is practicable to teach all the Catechism through the Ten Commandments together with the Lord's Prayer. Probably this will best be done by taking the Lord's Prayer and the Creed first, then the Commandments, and after these the other questions. This order is justified not only by the Baptismal office, but also by the importance given these three in the earlier canon law.

During the early years of the main school, grades 4-6 probably, the rest of the Catechism should be mastered and probably a simple explanation given. It is essential that this learning be done thoroughly and accurately. Any slipshod work must be corrected. The errors that children fall into on account of the unfamiliar language need to be watched for. "To renounce" may become "to bounce." The "Forgiveness of Saints" was an error hard to eradicate in a large city school. "Vanities" for "vanity"; "lush" for "lusts"; "all the days of my life" for "unto my life's end"; "a child of God" for "the child of God" and the difference between the Prayer Book and the Authorized Versions of the commandments are some few of the blunders that must be guarded against.

The whole value of the Catechism as a statement of truth is in the accuracy of its language. To secure verbal familiarity, so great that it cannot be mistaken, is the goal during these years.

THE PLACE for the fuller explanation of the Catechism is not so readily found. To leave it until high school years is to put it too late. It must come before the confirmation days, *i.e.*, in the seventh or eighth grades. The excellent graded Sunday school scheme prepared by Dr. Smith puts it in the fourth grade, *i.e.*, the first year of the grammar school. This part of the work demands careful study on the part of the teacher. The statements of doctrine must be accurate. In these days of slipshod statements of the Faith, and of false views, it is essential that the earlier teaching of doctrine be sound and true.

THE QUESTION of leaving such training to the teacher at all is disputed. But it is quite clear to our mind that the teacher must be trusted to teach doctrine at least to some extent. The priest will, of course, keep the supervision of this teaching, and supplement it in his own catechizing; but the detail of instruction in the Faith must be a part of the teacher's work. To have it done with any sort of adequacy it should be in three sections, if one may so put it. The simplest explanation, story-wise perhaps, but without forgetting the child's love for a mystery, will come in the primary and early grammar age. There is no reason whatever why children should not acquire clear statements of the Faith in their early years. They may not understand them, but if wisely taught they become the centers to which other truths are attracted and gradually unfold in their fulness. To expect that they can only learn what they can comprehend is to bar religion to a large extent. To expect a child to apprehend a truth, to feel after it, yet to know that untold mysteries reach out beyond, is not to demand too much. The deepest truth can be related to the child's life, and must be, but the statement of it can well be something that is to be grown unto. As was said above, a fuller, definite explanation must come later, but before high school days. Finally, during them, will come a more careful study of the truth of the Chris-

tian Faith, both as a fuller unfolding of what has been already taught and as further teaching of cognate truths.

THE BOOKS that will serve as helps in all this are too numerous to mention. Beside the volume on the Catechism in the New York Sunday School Commission series there are the series published by The Young Churchman Co., in three grades, *A Simple Analysis of the Catechism*, *A Junior Text Book on the Church Catechism*, and *A Senior Text Book on the Church Catechism*. These are for the pupils.

Of teachers' helps, Newbolt's *Church Catechism* in the Oxford Library of Practical Theology is very satisfactory, though some people find it hard reading. To those who have not read it, and want a devotional commentary, freely treated, on the Catechism we can recommend this most heartily. Among the new books is one by J. Newland-Smith, M.A.: *Church Teaching for Church Children*, published by Mowbray; price $1.50, by mail $1.62. There is a preface by Percy Dearmer which is well worth reading. What he says of the need of correlating the phrases in which the faith is often stated to the terminology of life and thought of the day is splendid. This book is a series of detailed explanations of the Catechism, arranged in short lessons, 139 in all, covering three years. These notes of explanation are clear, full, and adequate, and above all suited to children's minds. We would specially commend the book to the clergy as one of the most useful handbooks we have had the pleasure of reading in some time.

ANOTHER BOOK, not new, is also worthy of attention and wide usage. It is *The Ways and Teachings of the Church, a One-Year Course of Lessons for Pupils of Confirmation Age. Source Method*, by the Rev. L. M. A. Haughwout, published, with a foreword by Bishop Whitehead, by The Young Churchman Co. This lesson book fills a long felt need. In clear and trustworthy statements it leads the children through those practical matters that instructed Church people ought to know. The important points of the church building, the sacred furniture and vessels and vestments, the service of the Prayer Book, followed by a brief outline of the Church's history (very accurately done) and her faith, make up the book. To read it is a delight, as filling a long felt want. A class taught in it would never be at a loss to know what and why things about the Church are. Akin to it is the useful little book by Mrs. Romanes, published by Mowbray, called, *What a Christian Should Believe, Know, and Do*, costing 20 cents in boards (by mail 23 cents). The New York Sunday School Commission volume, *Our Book of Worship*, is a suggestive and useful textbook on the Prayer Book intended to explain the book to children not over ten years of age.

Outlines for the Use of Sunday School Teachers on the History of Our Lord's Earthly Life, by Rev. A. G. Stallard (Mowbray), is a posthumous publication on the outlines prepared by Mr. Stallard for the use of his Sunday school teachers in the Frawler Lads' School at Brixham. These papers, while suggestive and with many excellent points, leave something yet to be desired in the matter of orderliness. There is a needless repetition about them.

Biblical Geography and History, by Charles Foster Kent, Ph.D. (Charles Scribner's Sons, New York, 1911, price $1.50 net), is a useful book in two parts, written by Professor Kent of Yale University from the point of modern scholarship and research. For the first part we have a careful description of the physical characteristics of biblical lands; in the second part an outline of biblical history from the earliest days to the Apostolic Age. The maps are particularly excellent, especially suggestive being those giving the main highways, the one of the older Semitic world, the other of the Roman Empire and scenery of St. Paul's work.

Commentary on the Book of Deuteronomy, by W. G. Jordan, D.D. (Macmillan Co., New York, 1911, price 75 cents net). This is a volume of the *Bible for Home and School*, edited by Shailer Mathews. The standpoint is that of modern criticism. The introduction is well done, giving the arguments succinctly and with sufficient fulness. The same difficulty shows in this volume that marked that on Isaiah. The writer forgets, apparently, that there is any "Biblical sense," as it has been well put, to the Old Testament books revealing Christ, and pointing on to Him; *e.g.*, the Prophet of chapter 18: 18, is not related at all to the Christian dispensation.

AT THE NAME OF THE TRINITY.

The wind blows over the shimmering wheat,
The grain obeisance yields,
The harvest does homage at Thy feet,
'Tis the worship of the fields.

In the holy place they sing Thy name,
And our bodies sway before
That breath of God, as our hearts acclaim,
Thee, whom the fields adore.

GRACE COOLIDGE.

DEATH.

I used to think with terror of the dead—
They seemed so cold, so stricken, so estranged;
The very air seemed quivering with dread,
Because the one I knew had somehow changed:

Had somehow changed, and lay there but a Thing—
A massive Shape with neither voice nor ears;
A silent Bulk from which no grief could wring
An answering trace of tenderness or tears.

But when you stole so near the Outer Gate,
And great white angels seemed to crowd the stair,
I suddenly beheld you calm and straight,
As though they'd flown and left you lying there.

And, strangely, I but yearned to fondle you—
To stroke your face, to smooth your lustrous hair;
To straight the covers as all mothers do,
And kneel beside you in unspoken prayer.

Aye, pain there was, severe and piercing deep,
And agony that life could never deal;
But horror there was none—I saw you sleep,
And naught uncanny did the sight reveal.

And once against your cheek I laid my own,
And kissed your hands that had been dearly kind;
Why should I fear to sit with you alone?—
Where was the dread that I had used to find?

Then some one crept to tell me you had won
In that grim struggle with the Silent Foe;
And, sobbing, I looked forth upon the sun,
And all the spangled green that God lets grow.

But somehow since, I cannot look with dread
Upon the faces that no longer live;
I seem to comprehend that being dead
Is merely giving what is left to give;

Is merely draining dry an emptied glass,
And resting from all tasks for evermore;
And waiting for some later foot to pass
The mighty casement of that Outer Door!

LILLA B. N. WESTON.

ANGULAR CHRISTIANITY.

WHO has never stepped before the original or the reproduction of one of those stiff, angular figures of Christ which bring forth an involuntary smile at the audacity of the poor artist? And yet, after all, the Christ of these pious men of old often expresses a deeper religious feeling than many a better drawn, better painted, modern conception of our Lord's figure and face. Even as I write this, I have in mind two "Crucifixions." One is a modern one, in which every stretched muscle is surely true to nature, but where there seems to be nothing but a tortured man; while the other, though far less correct in its drawing, awakens at once in the heart of the beholder the remembrance of the Sacrifice of Divine Love.

But as I stood the other day before one of these angular pictures of Christ and noticed, somewhat impatiently, its glaring defects, the thought suddenly arose, "What of the likeness of Christ within my own heart, in my own life?" Could this be a faithful reproduction of the Christ-image within? These sharp angles where a soft life-line should be; this expressionless face, where every feature should speak of love and earnestness of purpose, could this be the image of Christ others saw in me, such an angular, unlovely Christianity?

A poor likeness, indeed! And is that all you and I are content to be? No, surely! What a splendid opportunity we have to draw nearer to our Master and have Him erase the unlovely lines, soften the sharp contours, engrave a truer likeness of Him who is meek and lowly in heart. And thus at the great Easter Day we shall awake in His likeness, if we are found faithful—faithful through life, yea, faithful unto death.

PETITE.

WE MAY IMAGINE life in another planet, with whose physical laws we may happen to have a sufficient acquaintance. But it would hardly differ more in a physical way from our earthly life, than our moral life would differ from what it is at present, if we were habitually to put a kind interpretation on all we saw and heard, and habitually had kind thoughts of every one of whom we thought at all.—Faber's *Kindness*, paragraph edition.

Church Kalendar

June 4—Whitsunday.
" 5—Monday in Whitsun-Week.
" 6—Tuesday in Whitsun-Week.
" 7, 9, 10—Ember Days.
" 11—Trinity Sunday.
" 18—First Sunday after Trinity.
" 24—Saturday. Nativity St. John Baptist.
" 25—Second Sunday after Trinity.
" 29—Thursday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

June 14—Conv. Miss. Dist. of Wyoming.
" 15—Dioc. Conv. Oregon; annual festival of the C. B. S. at St. Mary the Virgin's, New York.
" 18—Dio. Conv. Montana.
" 21—Dioc. Conv. Vermont.
" 28—Conv. Miss. Dist. of Asheville.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

THE Rev. WILLIAM H. BALL, rector of All Saints' Church, Concord, N. C., sailed for England on May 27th and will return to his parish in September. During his absence his son, FRANCIS H. BALL, a licensed lay reader, will have charge of the work.

THE address of the Rev. WALTER G. BLOSSOM for the summer will be Lauderdale Lakes, R. F. D., Elkhorn, Wis.

THE Rev. THOMAS S. CHILDS, D.D., rector of Chevy Chase, Md. (diocese of Washington) has resigned and the Rev. JOHN W. AUSTIN, rector of Oxon Hill, Md., has been chosen to succeed him, the change to take effect on July 1st.

THE address of the Rev. WILLIAM M. COOK, from June 1st to November 1st, will be Oyster Bay, N. Y.

THE Rev. WILLIAM DAFTER, D.D., has retired from the active work of the ministry after fifty years' service and has taken up his residence at Marinette, Wis.

THE address of the Rev. JOHN H. EGAR, D.D., late of Utica, N. Y., is, for the summer, 572 Marshall street, Milwaukee.

THE Rev. JOHN E. EWELL has been chosen as assistant to the Rev. J. Henning Nelms, rector of the Church of the Ascension, Washington, D. C., and has accepted; he will have the title of associate rector. Professor E. S. HALE of St. Stephen's College, Annandale, N. Y., will also become assistant at the Ascension after his ordination to the diaconate on June 11th.

THE Rev. CLARENCE D. FRANKEL has received and accepted a call to St. Paul's Memorial Church, St. Joseph, Mich.

THE summer address of the Rev. FRANCIS J. HALL, D.D., will after this date be Onekama, Mich.

THE Rev. W. W. JENNINGS has been called to the rectorship of the American Church of the Ascension, Munich, Germany, and has accepted. He has been acting as minister in charge since last October.

THE Rev. JOSEPH KUEHNLE assumed charge on Whitsunday of the work at Como, Miss., which includes the missions at Sanatobia, Sardis, and Batesville. His headquarters will be at Como, and all correspondence should be addressed accordingly.

THE Rev. L. CODY MARSH, formerly rector of St. James' parish, Wooster, Ohio, has been rector of Christ parish, Gary, Ind., since April 1st.

THE address of the Rev. D. MCFAYDEN is changed from Amherst, Mass., to 815 N. Cascade avenue, Colorado Springs, Colo.

THE Very Rev. J. CRAIK MORRIS, Dean of St. Mary's Cathedral, Memphis, Tenn., has declined the call recently extended to him to become rector of Christ Church, Glendale, Ohio.

THE Rev. W. H. OSBORNE has resigned St. John's parish, Johnson City, Tenn., where he has been rector for five years, and has accepted a call to St. Andrew's parish, Clifton Forge, diocese of Southern Virginia, where he took up his duties on June 1st.

THE Rev. FRANCIS H. RICHEY, rector of the Church of the Good Shepherd, Norwood, Cincinnati, Ohio, will have charge of St. Thomas' Church, Amagansett, Long Island, N. Y., for the month of July.

THE Rev. JOHN C. SAGE, editor of the *Iowa Churchman*, for nearly ten years rector of St. John's Church, Dubuque, Iowa, has entered upon his new duties as rector of St. John's, Keokuk, diocese of Iowa.

ALL convention journals and other matter intended for the registrar of the district of Western Colorado should be addressed to the Rev. F. C. SMITH, registrar, 312 North Fourth street, Grand Junction, Colo.

THE Rev. ALONZO C. STEWART resigns the care of St. Alban's Church, Newark, N. J., on July 1st, to take work near Ossining, in the diocese of New York.

AFTER June 7th the address of the Rev. JOHN SWORD will be Loomis, N. Y.

THE Rev. W. E. VANN of St. Paul's Church, Newport, Ark., sailed for England on June 3d, and will return about September 15th. Address during that time, "Belleville," Leicester Road, New Barnet, England.

THE Rev. GEORGE H. WARD, having been in charge of Mandarin, Fla., for the past winter, has gone to Key West to take charge of Holy Innocents' parish, to which he has been called as rector.

DURING June, July, August, and first part of September the address of the Rev. EDMUND BOOTH YOUNG will be Burlington, N. J., R. F. D. No. 3.

DEGREES CONFERRED.

UNIVERSITY OF MISSISSIPPI.—LL.D., upon the Rt. Rev. THEODORE DUBOSE BRATTON, D.D., Bishop of Mississippi.

NASHOTAH HOUSE.—D.D., upon the Rev. JOHN H. MCKENZIE, L.H.D., rector of Howe School, Howe, Ind.

GENERAL THEOLOGICAL SEMINARY.—D.D., on the Rev. H. H. POWELL of San Mateo, Cal., and the Rev. THOMAS F. DAVIES, Bishop-elect of Western Massachusetts.

TEMPLE UNIVERSITY.—S.T.D., upon the Rev. JOSEPH RUSSELL PECKHAM, B.D., rector of Calvary Church, Wilmington, Del.

ORDINATIONS.

DEACONS.

MINNESOTA.—In St. Mark's Church, Minneapolis, by the Bishop of the diocese, W. G. STUDWELL, A. A. MCCALLUM, W. L. JOHNSON, E. G. ERICSON, all of the Seabury Divinity School, and W. E. BURN, a graduate of the Western Theological Seminary. The sermon was preached by the Rev. F. A. McElwain, warden of Seabury Divinity School.

NEWARK.—On Sunday, May 28th, in St. James' church, Upper Montclair, N. J., by the Bishop of the diocese, SHIRLEY HALL NICHOLS and HARRY WATSON (the last named for the Bishop of Nova Scotia). Mr. Nichols was presented by the Rev. N. S. Stephens, rector of the parish. The Rev. Professor Roper of the General Theological Seminary presented Mr. Watson, and preached the sermon.

PRIESTS.

ALBANY.—In Trinity Church, Plattsburgh, by the Rt. Rev. R. H. Nelson, D.D., the Rev. FRANK HERBERT SIMMONDS, curate of the parish. The candidate was presented by the rector, the Rev. H. P. LeF. Grabau, and the Rev. A. N. Henshaw, Ph.D., with the rector, united in the laying-on of hands. Bishop Nelson preached the sermon.

IDAHO.—On the Sunday after Ascension Day, in St. Michael's Cathedral, Boise, by the Bishop of the district, Rev. Messrs. DUETH L. HOLDER, SAMUEL B. BOOTH, and L. R. FRANK were advanced to the priesthood. The sermon was preached by the Rev. Charles MacLean, rector of St. James', Mountain Home; the Rev. Messrs. A. Chamberlaine, H. G. Taylor, J. S. D. Somerville, C. MacLean, H. Jukes, the Ven. Howard Stoy, and the Very Rev. Everett P. Smith assisted the Bishop in the laying-on of hands. Fourteen of the clergy in attendance on the convocation were present in the chancel.

SPOKANE.—At St. Luke's church, Wenatchee, Wash., on Sunday, May 28th, by the Bishop of the district, the Rev. FREDERICK S. HYATT. The Very Rev. William C. Hicks, Dean of All Saints' Cathedral, Spokane, preached the sermon and the Rev. T. A. Hilton of St. Clement's Church, Seattle, presented the candidate. The Dean and Mr. Hilton united with the Bishop in the laying-on of hands. Mr. Hyatt has been in charge of St. Luke's for three years and as rector he will continue the excellent work he has been doing.

DIED.

OGDEN.—Entered into rest May 28, 1911, at Portland, Me., in the 72d year of his age, the Rev. CHARLES TALCOTT OGDEN, Senior Canon of St. Luke's Cathedral and rector of St. Philip's Church, Wiscasset. The burial service was said in Trinity Church, Portland, on May 31st, by the Bishop of the diocese and the rector, the Rev. E. A. Pressey. Interment at Evergreen Cemetery.

SHEPHERD.—Entered into rest on Ascension Day, May 25, 1911, at his late residence in Philadelphia, SOLOMON SHEPHERD, father of the Rev. R. Bowden Shepherd, rector of Christ Church, Riverton, N. J. The funeral services were held at Christ Church chapel, Philadelphia, on Saturday, May 27th, at 3 P. M. The interment was at Woodlands cemetery.

"Blessed are the dead who die in the Lord."

WESTLAKE.—At his home in Susquehanna, Pa., April 18, 1911, FREDERIC H. WESTLAKE entered into the rest of paradise, in the full enjoyment of the Catholic Faith, aged 42 years. *R. I. P.*

MEMORIALS.

CANON CHARLES T. OGDEN.

At a meeting of the clergy of Maine held immediately after the funeral services of Canon CHARLES T. OGDEN, it was the general wish that a committee be appointed to give his wife and children some expression of sympathy in their affliction.

Our brother was loved and respected by all who knew him. The younger clergy always found in him a true friend and wise counselor. His loyalty to the Church in doctrine, discipline, and ritual was an essential part of his religious life.

Always a busy man in Church work, yet he found time to keep abreast of the best thought of the age in science, literature, and theology.

No man in Maine was better prepared to present, and defend when necessary, the claims of the Church. Gentle and modest by temperament, yet he could be bold and courageous when occasion demanded it.

As the first general missionary of the diocese of Maine, appointed by Bishop Neeley, Canon Ogden spent the best years of his life in the arduous and often discouraging labor of missioner to the people of the Pine Tree state.

It is a significant fact that much of mission work in Maine has been carried on along the lines marked out by Canon Ogden twenty-five years ago.

To our dear brother was given the privilege of seeing his children grow to manhood and womanhood walking in the footsteps of their parents in all godly living. To his devoted and faithful wife and to his children we extend our heartfelt sympathy and prayers.

As the years go by the memory of our brother will be kept fresh and green by the clergy of Maine, because of his personal character and his unswerving loyalty to the Church he loved so well and served so faithfully.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the alms box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

ST. MICHAEL'S MONASTERY, SEWANEE.

God willing, a retreat for clergy and seminarists will be held at St. Michael's Monastery, Sewanee, Tenn., beginning Tuesday evening, July 18th, and ending Friday morning, July 21st. The Rev. Father Huntington, O.H.C., will be the conductor. Apply to THE GUEST MASTER, St. Michael's Monastery, Sewanee, Tenn.

KEMPER HALL, KENOSHA, WIS.

A Retreat for ladies will be held at Kemper Hall, Kenosha, Wis., beginning with vespers on Tuesday, June 13th, and closing with the Holy Eucharist Saturday, June 17th. Conductor, the Rt. Rev. R. H. Weller, D.D. Ladies desiring to attend will please write to the MOTHER SUPERIOR.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, for curate in large parish near New York, a young unmarried priest. One interested in work among boys and men and willing to work. Salary $1,000. Address MALTA, care LIVING CHURCH, Milwaukee.

LOCUM TENENS wanted for small city parish accessible to beaches. Furnished apartment and $50 a month. Address 230 New Jersey avenue, Brooklyn, New York.

CATHOLIC Organist and Choirmaster wanted, willing to start on small salary in the most promising parish of Middle West. RECTOR, Christ Church, Gary, Ind.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER, first-class experience, desires engagement. Boy choirs specialty. Moderate salary, or will give services to church or mission unable to pay if suitable situation can be found. Communicant, disciplinarian. Best references. Apply E. C. C., care LIVING CHURCH, Milwaukee.

PRIEST would be glad to accept *locum tenens* for all or part of Sundays during July except the first, in dioceses of Ohio, Southern Ohio, Michigan, Western New York, or Indiana. Address J. B. X., care LIVING CHURCH, Milwaukee.

YOUNG MAN desires position as private secretary. Highest references. Employed at present. Can accept position after June 1st. P. R. D., care LIVING CHURCH, Milwaukee.

CLERGYMAN, good preacher and reader, references, would take duty during July. Lake or seaside preferred. Address "PITTSBURGH," care LIVING CHURCH, Milwaukee.

EXPERIENCED TEACHER desires position in Private School or Church Home. Can furnish references. Address M. I. MEYER, Mansfield, Ohio, 200 Reed street.

PRIEST, fourteen years' experience. Good preacher, extempore, desires parish or mission. Address RECTOR A, care LIVING CHURCH, Milwaukee.

SUPPLY WORK wanted, July and August, in Chicago or suburbs. Address "PRIEST," 1109 Main street, Quincy, Illinois. Highest references given.

CLERICAL REGISTRY, NEW YORK.

PARISHES, supplied with CLERGYMEN, and CLERGYMEN placed in PARISHES. Satisfactory terms to Candidates. Vacancies always. CIRCULARS, 136 Fifth Avenue. Assistants wanted, up to $1,500.

UNLEAVENED BREAD.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

SUMMER STUDY AND RECREATION.

TUNKHANNOCK, PA.—Rev. JOHN MILLER, M.A., B.D., late head of English public school, will take two pupils in preparation for University or Ministry. Charming district for recreation; climbing, fishing, etc.; kindly companionship and expert tuition.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

GUILD OF THE HOLY GHOST THE COMFORTER—A devotional guild open to all communicants of the Anglican Church. Send stamp for particulars to the SUPERIOR, Ascension Rectory, Ontonagon, Mich.

THERE IS NEED of a second-hand reed organ (flat top preferred) for use among white convicts at a turpentine still and stockade in Southern Florida. Address REV. H. H. P. ROCHE, Deland, Florida.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

FOR SALE, a good small two-manual organ. A bargain if taken at once. O. MARSHALL, 3421 Thompson avenue, Kansas City, Mo.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

MONEY FOR YOUR GUILD can be easily raised by our plan, which involves no expense or risk to you. Write THE IRISH LINEN CO., Davenport, Iowa.

BOARD AND ROOMS—ENGLAND.

BOARD—residence central position; reasonable rates. Apply MRS. BULFERD, 18 Comeragh Road, West Kensington, London, England.

BOARDING HOUSE FOR GIRLS—NEW YORK.

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters St. John Baptist. Attractive Sitting Rooms, Gymnasium, Roof Garden. Terms, $2.50 per week; including Meals. Apply to the SISTER IN CHARGE.

HEALTH AND SUMMER RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

SUNNYSIDE.—An ideal spot for rest, in the historic village of Queenston, on the Niagara river. Eight boats a day to Toronto; half-hour car to Niagara Falls; ten minutes' walk to Queenston Heights; scenery cannot be surpassed. Boating, fishing. Terms reasonable. Address SUNNYSIDE, Queenston, Ontario.

EAU PLEINE COTTAGE, Chain-o'-Lakes, Waupaca, Wis. Open June 19th. An ideal resort for rest and recreation among the woods and lakes. Reference by kind permission to the Rt. Rev. Bishop of Chicago. Address MRS. S. M. CARINGTON, Route 1, Waupaca, Wis.

NOTICES.

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 41 Dioceses and 22 Districts in the United States.

$1,200,000 is needed this year to meet the appropriations.

Full particulars can be had from
THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS.

LEGAL TITLE, "GENERAL CLERGY RELIEF FUND."

National, official, incorporated. Accounts audited regularly by public official auditor under direction of Finance and Audit Committees. All Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

About 550 beneficiaries are on our present list. Sixty-six out of 80 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, *i.e.*, to Pension or Relief, or to earning interest if so designated by contributor. All contributions go to the use for which contributed. Royalties on Hymnals pay expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent or Endowment Funds; Special Cases; Automatic Pensions at 64.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Twelfth and Walnut Streets,
Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad street, Newark, N. J.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

LONGMANS, GREEN & CO. New York.

The Pattern Life. By W. F. LaTrobe-Bateman, M.A., rector of Ascot. Price 90 cents net.

A. R. MOWBRAY & CO. London, Eng.

Stepping Stones to Heaven. Daily prayers for boys and girls.

Thirty-four Years in Poona City. Being the history of the Panch Howds, Poona City Mission, India. By the Rev. Father Elwin, S.S.J.E., Panch Howds, Poona City Mission. Illustrated.

THE CHURCH MILITANT. Boston, Mass.

A History of the Eastern Diocese. By Calvin R. Batchelder. In three volumes. Volume II.

THE CLERICAL DIRECTORY. Windsor House, London, E. C.

Crockford's Clerical Directory, 1911. Forty-third issue. Part II. By Horace Cox.

THOMAS Y. CROWELL & CO. New York.

The Young Man Entering Business. By Orison Swett Marden, author of *Be Good to Yourself, Getting On, The Miracle of Right Thought,* etc. Editor of *Success Magazine.* Price $1.00 net.

The Optimistic Life. By Orison Sweet Marden, author of *The Miracle of Right Thought, Peace, Power, and Plenty, Getting On,* etc. Editor of *Success Magazine.* Price $1.00 net.

PAMPHLETS.

Register of the Academy of the Protestant Episcopal Church in the City of Philadelphia for 1910-1911.

In Memory of Rev. James Houston Eccleston, D.D. A sermon by the Rt. Rev. John Gardner Murray, D.D., Bishop of Maryland.

Year Book and Register of the Parish of Trinity Church in the City of New York, A.D. 1910.

Hobart College, Geneva, N. Y.

William Smith College, Geneva, N. Y.

Hobart College Bulletins. Vol. IX., April, 1911. No. 3, Geographical Address List.

Christ the Crusader. A sermon preached in substance to the Knights Templars of St. Louis in the Church of the Ascension, St. Louis, Sunday, May 28, 1911, by the rector, the Rev. Alfred A. V. Binnington, 32°.

The Year Book of St. John's Parish, Yonkers, N. Y. Annual number of St. John's Parish record. Whitsunday, 1911.

The Church at Work

FACULTY AND SENIOR CLASS, SEABURY DIVINITY SCHOOL, 1911.

Left to Right—Students: Johnson, Todd, Studwell, Larson, Upson, Kearons. Paulsen, Brown, Difford, Horton, McCallum.

Faculty: Dr. Poole, Bishop Edsall, Warden McElwain, Dr. Ten Broeck, Dr. Tanner, Rev. F. L. Palmer.

[See LIVING CHURCH, June 3, Page 172.]

ANNUAL MEETING OF RHODE ISLAND SERVERS' LEAGUE.

THE FOURTH annual meeting and service of the Rhode Island League of Servers was held at the Church of the Epiphany, Providence (Rev. Henry Bassett, rector), at 5 P. M. on the day after Ascension Day. Delegations of acolytes and servers from St. Stephen's and the Epiphany, Providence, Trinity Church, Bristol, St. Mary's, East Providence, and from Worcester, Mass., with a goodly number of priests, all in vestments, made a procession of fifty or more. The service used was that of the Rhode Island League. The officiant was Rev. Herbert C. Dana of East Providence and the preacher was the Rev. Dr. W. H. van Allen of Boston. The Rev. Mr. Bassett read the lesson and the superior of the league, the Rev. W. M. Trotter of Bristol, closed the service with prayer and the benediction. Luncheon was provided by the women of the parish, after which the business meeting was held. The election of officers resulted in the choice of the Rev. William M. Trotter, superior; Rev. Herbert C. Dana, priest-director; Mr. Basil Perry, secretary, Mr. Kinney, treasurer. The service at the Church was very impressive, including the *Magnificat*, with incense, and solemn procession. The social side of the meeting was emphasized afterwards and many new friendships made among the servers from the different parishes. Newport was not represented at the service, much to the regret of all present.

CHURCH FEDERATION MEETS IN BOSTON.

THE FIRST ANNIVERSARY of the Greater Boston Federation of Churches was held at Trinity church on the evening of May 23d. The Rev. Dr. Alexander Mann spoke on "Church Federation Ideals and Possibilities." He said that it was his belief that if the Christian organizations in the city of Boston would get together in a federation they could bring to bear on the legislature, on the government, and on the general public an influence that would be of inestimable value. "What the federation asks of the Christian churches and the Christian ministers and the Christian men and women of Boston is this: that they shall recognize the fact that there are certain great community tasks set before us and that they shall recognize the fact that practically all Christian communions are agreed upon every matter of Christian morals. I do not see why it should not be possible for us to stand upon the great moral questions, such as those I have suggested, side by side with our brethren of the Roman Catholic communion. There is no reason why we should be divided on any great moral question from our Roman Catholic brethren."

Dr. Mann was elected president.

DEDICATION OF THE ARMSMEAR HOME, HARTFORD, CONN.

THE OPENING of the New Armsmear Home on May 26th was a notable event in the Church life of Hartford, Conn. The late Mrs. Colt, who over forty years ago made the splendid gift of the present church building of the parish of the Good Shepherd, and who in later years added to this the memorial parish house, perhaps the most costly building of its kind in the American Church, made special provision in her will for the future use of the house that had been her home for many years. It was willed for the purpose of providing a home "for widows or orphans of clergymen of the Protestant Episcopal Church, and for other refined and educated gentlewomen." The Rt. Rev. C. B. Brewster, D.D., assisted by Dean Hart, opened the house with a service of dedication. In his address Bishop Brewster referred to the tender solicitude of Mrs. Colt for other women, and her desire to benefit those who might be in circumstances less fortunate than her own had been, that the house which had been her home might be used as an abode for others. It was the aim of the trustees to make the house so that its occupants might retain the self-respect, the privacy, the independence which gentlewomen might wish to enjoy, so that the occupants become not inmates, but residents, of Armsmear.

The enlarged house has fifteen suites of rooms, some with six rooms, some with three, and all provided with bath rooms. The whole building is provided with steam heat and electric lights. Also each suite has a telephone. All that the residents have to provide is their own necessary living expenses. There is a chapel, a large reception room, a trustees' room, a library, and an office for the warden, the Rev. George T. Linsley.

ANNIVERSARY OF CHURCH OF THE ASCENSION, JERSEY CITY.

ON THE EVENING of Ascension Day, the time of the Bishop's annual visit to the Church of the Ascension, Jersey City, N. J., the service had special interest. A new pulpit was dedicated as a memorial of Richard P. Graham, one of the founders of the parish, and of his son, Robert P. Graham. Fifty persons were confirmed. This service marked the completion of forty years' existence of the parish, which under the care of the former rector, the Rev. Duncan P. Genns, and the present rector, the Rev. Walter E. Howe, has emerged from many difficulties and taken its place as a strong and vigorous parish. An offering was made for new mission work, which it is hoped will begin in the autumn on the west side.

ANNIVERSARY AT PROVIDENCE, R. I.

THE TWENTY-FIFTH anniversary of the rectorship of the Rev. Frederick J. Bassett, D.D., was made the occasion not only of rejoicing and congratulation, but of hopeful planning for the future at the Church of the Redeemer, Providence, R. I. Anniversary services were held on Sunday, May 21st, with special music and an historical sermon by the rector, in which he urged the parish to larger work. He wished especially to increase the endowment and to establish a branch Sunday school in another section of the city, where most of the people attached to this parish live. The increased endowment would enable the church to remain in its present location and minister to the new and largely foreign-born people in its immediate neighborhood. At the evening service the Rev. Emery H. Porter, D.D., of Emmanuel Church, Newport, preached. On Tuesday evening a reception was held in the parish house, at which the Bishop and many neighboring clergy were present and a host of parishioners and friends.

FOUNDERS' DAY AT KEMPER HALL.

ON WEDNESDAY, May 24th, the Sisters of St. Mary, the pupils, teachers, household, and a large party of visitors and friends paid due observance to this annual festival. The Bishop of Milwaukee and the Rev. Dr. Larrabee arrived the evening before, and were present at the early celebration of the Blessed Sacrament, when the Bishop was celebrant. At the choral Eucharist (10:30) the Bishop

read "The Bidding Prayer," in which he called upon all present to remember and to pray for the souls of the deceased Bishops, priests, benefactors, and friends who have by their service and benefactions helped to build up Kemper Hall. Father Maryon, the chaplain, was celebrant. In the chancel were the Rev. Messrs. Penfold, Capwell, Boissier of Lake Geneva, Bell of South Milwaukee, Ingley of Kenosha, Smith of Tomah, and Rev. Dr. Shero of Racine. Dr. Shero preached an eloquent and helpful sermon. The music at this service was an arrangement of Gounod's Messe Solennelle (St. Cecilia). This was well rendered by the school choir.

It may be said that Founders' Day was never more happily celebrated. The earliness of the spring contributed to the freshness and perfection of flower and foliage, the warmth of the sun, tempered by a cool breeze from Lake Michigan, and the sun-bathed campus contrasting with the shady, beautiful lawn, made this (as a visitor expressed it) an ideal day in an ideal place.

THE NEW ST. LUKE'S HOSPITAL, SAN FRANCISCO.
[The Chapel is in the Wing on the Left of the Picture.]

ST. LUKE'S HOSPITAL, SAN FRANCISCO

THE PLANS are completed for, and the work of construction will soon begin on, the new buildings for St. Luke's Hospital, San Francisco. This old institution will take a new start, and will really be a new institution, capable of doing the best work that can be done for suffering humanity. These new buildings will be memorials of two California pioneers, Mr. Calvin Paige and Mr. D. O. Mills, both of whom were well known both in New York and San Francisco. The buildings will be erected by Mrs. Louis Findley Monteagle of San Francisco, a niece of Mr. Paige, and by Mrs. Whitelaw Reid and Mr. Ogden Mills, children of Mr. Mills. The estimated cost of the proposed buildings is $400,000, and Mrs. Monteagle bears half of this expense, the other half being assumed by the children of Mr. D. O. Mills. The hospital corporation has been enabled to secure additional land for these buildings, so that now it owns almost the entire block bounded by Valencia, Army, and Duncan streets, and San Jose avenue, thus securing ample room and making provision for future enlargements as they may be necessary. The new buildings will occupy the main part of this block, having the main entrance and frontage on Valencia street as at present; and while they are in course of construction the work of the hospital will go on in the old buildings, which will be moved to other parts of the property, thus keeping together the present excellent staff.

The new St. Luke's will be in Gothic style of architecture because this admits of the greatest amount of light and air consistent with massiveness and dignity. Around the main building will be a twelve-foot terrace in the court, so that every ward patient can be wheeled out upon it. There will be 150 beds for patients in the wards. Roof gardens will be arranged on the two wings of the main hospital building. These gardens are to have pergolas that will be vine covered, where the private patients in the upper floors can be taken out for airings. A large number of private rooms have iron balconies, on which the patients can take airings in pleasant weather. All the buildings will be fireproof of reinforced concrete. The exterior finish will be of face brick and terra cotta. All rooms opening on balconies are provided with French windows, so that beds can easily be moved into the open air. An unique feature of the hospital will be the service building, containing all the machinery and boilers, where steam electric light system and ice plant will be situated. It is isolated from the main buildings to prevent odors and jars of machinery from annoying the patients. The nurses home is a distinct building, providing accommodations for sixty nurses, with reception rooms, lunch rooms, and library, and everything provided for comfort. The chapel, facing Valencia street, is to be made a fine architectural feature of the building, and will contain a balcony, which will enable convalescent patients to be taken there and attend service in their wheeled chairs. The chapel, administration rooms, and staff quarters are in one massive building, arranged around the large entrance court on Valencia street. The architect is Mr. Lewis P. Hobart, the local architect of the Cathedral now in course of erection, and the new buildings for St. Luke's Hospital will be the result of much study and labor on the part of many in the diocese, particularly of Archdeacon Emery, who has given to this institution many days and nights of prayerful work and study.

MEMORIALS, GIFTS, AND BEQUESTS.

TWO MEMORIALS were given on Whitsunday by Deaconess Louisa to St. Luke's Church, St. Albans, Vt., as follows: A solid black walnut fald stool, with crimson plush kneeling cushion, brass upon the wood work, and engraved brass tablet marked, "To the glory of God, and in loving memory of Louisa Gregory Chandler, 1833-1906, Whitsun Day, A. D., 1911." A pair of solid brass seven-light festival candelabra are engraved "To the glory of God, and in loving memory of Sarah Ann Mooney Watson, 1841-1904, Whitsun Day, A. D. 1911." Both women were for many years devout and faithful communicants of the parish.

AT CALVARY CHURCH, Bushwick avenue, Brooklyn, on Sunday, May 21st, at 4:30, a handsome window was presented and unveiled by Captain George W. Brown, who designed it. The window is in memory of the Rev. Dr. Cornelius L. Twing, former chaplain of the Masonic Veterans of Brooklyn, and for twenty years the rector of Calvary Church. The window has three panels, the center one representing the figure of St. John the Divine, and those at either side bearing the emblems of the masonic order; it was the gift of the masonic veterans. The Rev. John Williams, rector of the parish, received the gift on behalf of the wardens and vestrymen.

A FULL Communion service of silver, and brass altar vases, have recently been presented to Christ Church, San Jose, Calif, and were used for the first time on Ascension Day. The Communion service of six pieces is given by Mrs. Laura J. Bohlman in memory of her daughter, Mrs. Laura B. Norton, who entered into the rest of paradise in August, 1910. The altar vases are given by the husband, Mr. William Norton. All come from Gorham, and are made from designs chosen by the priest in charge of Christ Church, the Rev. George H. B. Wright.

AT ST. PAUL'S CHURCH, Concord, N. H., on Ascension Day, Bishop Niles unveiled the memorial tablet presented by alumnae of St. Mary's School, in honor of Miss Gainforth. The tablet is of brass, and bears the following inscription: "In loving memory of Elizabeth M. Montague-Gainforth, first principal of St. Mary's School. Died May 17, 1901." This is surrounded by a border of roses and English primroses.

BY THE WILL of Margaret Thompson, who died recently at her home in Jamaica, L. I., the Church Charity Foundation, St. Mary's Hospital, and Grace Church, Jamaica, each receive $500; the latter gift to be used toward the erection of a parish house. The sum of $500 is also left Grace Church, to be applied toward providing and keeping in proper repair her grave and burial plot.

A FONT and reredos were dedicated on Sunday morning, April 30th, at Grace church, Orange, N. J., "to the glory of God and in loving memory of Kathryn Anderson, 1892-1905." They were presented by the father and mother in memory of their only and beloved daughter. The reredos is executed in Italian marble, with a mosaic panel.

THE Domestic and Foreign Missionary Society has just received a gift of $1,000 from the late Miss Eliza S. Watson of Ohio, this money to be maintained intact as a perpetual fund in memory of Eliza S. Watson and Mary Anne Watson, the income only to be used for the purposes of the society.

AT ALL SOULS' mission of St. Alban's parish, Washington, D. C., there was blessed on Ascension Day a solid silver set of three pieces—chalice, paten, and flagon—which had been presented to the mission, and also some beautiful lace work. The various gifts were used in the service which followed.

ON THE AFTERNOON of Ascension Day, at the Church of the Epiphany, Orange, N. J., a new pulpit, chancel-window, and a Bible, gifts from friends and memorials of friends of the Church in Orange, were dedicated by the Bishop of the diocese.

A BRASS candelabra of handsome design has been given by the Altar Guild of St. James' Church, Bolivar, Tenn., in memory of Mrs. Sallie B. Ware, mother of the rector. On Ascension Day, when it was used for the first time, it added greatly to the beauty of the altar.

MAJOR W. P. GOULD, a communicant of St. James' Church, Vincennes, Ind., has contributed the sum of $50,000 toward the erection of a new Y. M. C. A. building for that city.

RESIGNS KANSAS CITY PARISH.

AT A MEETING of the vestry of Grace Church, Kansas City, Mo., held on May 27th, the resignation of Rev. Julius A. Schaad, who for over four years has been rector of Grace Church, was unanimously accepted with expressions of sincere regret, the wardens being instructed to write Mr. Schaad a letter, expressing their appreciation of his faithful service.

The Rev. J. A. Schaad went to the diocese of Kansas City from the diocese of Michigan in the spring of 1906, and was Archdeacon for one year. He then took hold of the very difficult work at Grace Church, Kansas City, and has made an admirable record there. He has been active and valuable in diocesan and city affairs, and his associates in all of his manifold activities will part from him with regret. The time of his departure from Grace Church is not yet determined. He may be there for several months yet.

DEATH OF REV. WARREN C. HUBBARD

THE Rev. WARREN CALHOUN HUBBARD, an assistant minister at St. Matthew's Church, Brooklyn, died at his home, 144 Halsey street, on May 31st, in his sixty-fourth year. Mr. Hubbard was ordained to the priesthood in 1874, by Bishop Huntington; he was assistant at the Church in Seneca Falls, N. Y., from 1873-76; in 1877 he became rector of St. Paul's Church, Brooklyn, N. Y.; and subsequently, rector of Trinity Church, Rochester, N. Y. The Holy Communion was celebrated in St. Matthew's church, Brooklyn, on June 2d, at 10 o'clock, and the burial office was said on the evening of the same day, in the church, at 8 o'clock.

CHURCH CORNERSTONE LAID AT ELKRIDGE, MD.

THE CORNERSTONE of Grace church, Elkridge, Howard county, Md. (Rev. R. A. Castleman, rector), was laid on the afternoon of May 27th, with impressive ceremonies. About a dozen of the clergy, besides the Bishop and Archdeacon, were present. The services were conducted by the Masonic Grand Lodge of Maryland, represented by Howard Lodge of Elkridge. The masonic service was followed by the usual church service, conducted by Bishop Murray. Addresses were made by the Bishop, Ven. Edward T. Helfenstein, Archdeacon of Annapolis, and Rev. G. Mosley Murray, a former rector. An historical sketch of the church, which is to be published, was read by the rector. The new edifice, which is being built to replace the old church destroyed by fire on the night of August 10, 1909, will be an imposing one, of gray Guilford stone, Gothic style of architecture, the main building being of a cruciform shape, with stone porch partly roofed. The interior will be finished in oak. The seating capacity will be about 300, not including choir stalls, to seat 20. The building, completed and furnished, will cost about $18,000, all of which amount has already been subscribed. The contract calls for its completion by September. The ground on which the church is being erected is the joint gift of Mrs. John Donaldson and Mrs. Sophia Eareckson. Following the laying of the cornerstone, a collation was served by the Women's Guild of Grace Church.

PROPOSED CONFERENCE ON MISSIONS

SO GREAT has been the enthusiasm created for the cause of missions, epecially since the recent exposition, "The World in Boston," that a plan is on foot to have a two days' conference at the time of the Cambridge conference at the Episcopal Theological School in Cambridge, Mass., July 1st and 2d. The matter has been brought to the attention of the Bishops of Massachusetts and Rhode Island, and they have promised to give it their hearty coöperation, as have Bishop Lloyd and Mr. John Wood of the Board of Missions, provided the time of the latter two will permit of their being present. The prime movers in the plan have suggested a tentative plan of topics for consideration. These are "The Laymen and Missionary Education," "The Laymen's Interest in Church History," "The Value of the Knowledge of Church History to a Layman," "The Price of Leadership," and "An Adequate Programme for Laymen." The entire laymen's committee of the diocese of Massachusetts has agreed to attend and take part in the conference, and William E. Gardner, the secretary of the First department, is at present busily engaged in perfecting the arrangements.

ADDITION TO ST. MARY'S HALL, BURLINGTON, N. J.

THE CROWNING event of the commencement this year of St. Mary's Hall, Burlington, N. J., was the laying of the cornerstone of the new building to be known as Scarborough Hall, of which a picture as it will appear when completed is herewith reproduced, at which the Bishop of the diocese officiated with the assistance of the Rev. John Fearnley, rector of the school, and others of the clergy. The address was made by the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, who spoke feelingly of his personal love for Bishop Scarborough, and then dwelt upon the good influence of a Church school for the cultivation of Christian womanhood. There was a large congregation in attendance. This excellent school stands preëminently for the pure Church training and atmosphere that made true women, and its influence is felt in hundreds of homes throughout the land.

NEW ADDITION TO ST. MARY'S HALL, BURLINGTON, N. J.

NASHOTAH HOUSE COMMENCEMENT.

NASHOTAH was never more beautiful than on June 1st, when the seminary held its commencement. Owing to the destructive fire a year ago, just before the end of the term, the commencement exercises for that year were rendered impossible, and Commencement Day this year was accordingly of more than usual interest. Building operations which have gone on steadily during the past year have resulted in the complete restoration of Lewis and Sabine Halls, and in the addition of a new library building of great architectural beauty.

The Bishop of Milwaukee celebrated the Holy Communion in the seminary chapel at 7 o'clock. At the same hour the Bishop Coadjutor of Fond du Lac had the annual celebration for the alumni of the house in the old St. Mary's Oratory in Bishop White Hall. The conferring of degrees and diplomas took place in the chapel at 10 o'clock. The Rev. Edward A. Larrabee, D.D., as dean of the house, conferred the graduates' diplo[mas] upon the following members of the senior class: Randall Haskins McG. Baker, Frederick Clifton Grant, Bernard Pizzey Terence Jenkins, Henry Osborne Jones, Jr., Henry Adam Link, Edmondson John Nutter; upon the Rev. Alfred Nugent Samwell, and the Rev. Milton Relyea Terry, of the [class of] 1910. The degree of Bachelor of Divinity, in course, was conferred by Bishop Webb, as president of the Board of Trustees, upon the Rev. Edmund Booth Young of the class of 1896, and was given *in absentia* to the Rev. Herbert George Purchase of the class of 1908, and to the Rev. John Wilkins of the class of 1909. Mention should be made here of the degree of Doctor of Laws conferred by the house last year upon Mr. Elbridge T. Gerry of New York City, but not publicly announced at that time, owing to there being no commencement.

A choral celebration of the Holy Eucharist followed, the dean being the celebrant. The music of the Mass was the *Missa de Angelis*, well sung by the entire student choir of over fifty voices under the direction of Canon C. W. Douglas of Fond du Lac. A strong sermon by the Rev. J. H. McKenzie, D.D., of Howe School, Howe, Ind., on the dangers of an irreligious intellectualism made a deep impression upon the large congregation assembled, and numerous requests for its publication have since been made. Besides the student body, which completely filled the choir, and the alumni and visiting clergy filling both the side chapels, a great number of visitors filled the remaining space or stood outside the open doors.

At the conclusion of the service the procession re-formed, passing from the chapel down the cloister to Lewis Hall, the home of the dean and professors. The Bishops entered and blessed this building, and afterwards in returning blessed each of the four houses of Sabine Hall, where the seminary students have their rooms. The procession then moved to the Frances Donaldson Library, where appropriate prayers of dedication were read by the Bishop. This concluding function in the spacious and lofty library was most impressive. Along the entire length on either side was ranged the large body of surpliced clergy and seminarians, the Bishops in cope and mitre, the dean and faculty and the trustees taking their place at the west end of the hall. Above them the beautiful timbered roof, and the stone tracery windows, and on the western wall the stately stone fireplace with its carved legend, an adaptation from the motto of the ancient University of Utrecht, *Sol Justitiae et Occidentem illustra* (Sun of Righteousness illuminate the West also).

Luncheon was afterwards served in the refectory at Shelton Hall, and was, as it al-

ways is at Nashotah on Commencement Day, the occasion of very delightful reunion.

At the meeting of the trustees and corporation the following were elected to membership on the board: the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette, the Rev. W. F. Shero, Ph.D., warden of Racine College, the Rev. William O. Waters, D.D., of Chicago, and the Rev. J. Francis Kieb of Green Bay, the last being an alumni trustee for three years.

The annual meeting of the convocation of the Alumni of Nashotah House was held in the new library building on the afternoon of Commencement Day. Some twenty-five of the alumni were in attendance. The following officers were elected for the ensuing year: Warden, the Ven. Archdeacon William E. Toll, B.D. ('71) of Evanston, Ill.; secretary, the Rev. Canon C. B. B. Wright, Ph.D. ('93) of Milwaukee; treasurer, the Rev. Elton C. Healy ('98) of Nashotah; directors—the Rt. Rev. Reginald H. Weller, D.D. ('84), Bishop Coadjutor of Fond du Lac, and the Ven. Henry E. Chase, B.D. ('93) of Springbrook, Wis.

CONDITION OF THE BISHOP OF VERMONT.

BISHOP HALL is slowly recovering from his recent serious illness. He has had two alarming attacks of heart weakness following grippe and bronchitis. He is still confined to bed and kept extremely quiet, and it will probably be months before he can resume work. He will be unable to be at the approaching session of the diocesan convention.

REV. R. S. COUPLAND DECLINES.

THE Rev. ROBERT S. COUPLAND has written the following letter to the committee which notified him of his election as Bishop Coadjutor of the diocese of Virginia:

"New Orleans, May 27, 1911.

"Rev. Robert K. Massie, D.D., and Judge J. K. Morton, Alexandria, Va.

"Dear Sirs: In reply to your communication of May 19th, notifying me of my election as Bishop Coadjutor of the diocese of Virginia, I wish to convey to the diocese, through you, my very profoundest appreciation of the great honor which it has conferred upon me, and the confidence it has imposed in me in calling me to so noble and responsible an office. However, after a week of earnest prayer and patient consideration in striving to know my duty, I am satisfied that it is right that I should decline my election.

"In the light of my great love for and loyalty to my native state, and the Church within her borders, I need not tell you how hard it is to refuse the call of my Virginia brethren and friends of the clergy and laity.

"Yours faithfully,

(Signed) "ROBERT S. COUPLAND."

CHANCEL CONSECRATED AT CINCINNATI.

ON WHITSUNDAY the beautiful chancel of the Church of the Advent, Walnut Hills, Cincinnati (Rev. Samuel Tyler, rector), a memorial to the late Rev. Peter Tinsley, D.D., was consecrated at the morning service by the Bishop of the diocese. Dr. Tinsley was for thirty-two years rector of the parish and for six years *rector emeritus*. The chancel with its handsome columns of cut stone work and dark wood carving is in the Gothic style and was designed by Warren & Smith of Boston, while the carving of choir stalls, clergy stalls, pulpit, lectern, and communion rails was done by Irving & Casson, under their direction. The communion rail dedicated at this time was a gift of the surviving members of the Lewis family: Mrs. Walter St. John Jones, Miss Anna Lewis, and Mr. George W. Lewis. The crowning glory of the chancel at present is the east window of some thirteen lights in Gothic tracery filled with glass which represents the highest ideals of the Old English antique school. It was designed by Mr. Harry E. Goodhue of Boston and was dedicated at this time. It is the gift of Mrs. J. Gordon Taylor.

DEATH OF THE REV. C. T. OGDEN.

THE Rev. CHARLES TALCOTT OGDEN, rector of St. Philip's Church, Wiscasset, Maine, Honorary Canon of St. Luke's Cathedral, Portland, and the second oldest priest in the diocese of Maine in the order of canonical residence, died at his home in Woodfords, Portland, on May 28th, aged 71 years and 7 months. Canon Ogden was born in Owego, N. Y., October 29, 1839. He was the son of Gen. Isaac and Priscilla C. Ogden, and a descendant of John Ogden, one of the original settlers under the New Jersey grant. He was graduated from Hobart College, Geneva, N. Y., in 1861, and received from that institution his degrees of A. B. and A. M. After serving as a paymaster in the army, he entered the General Theological Seminary and was graduated in 1866. He received his orders from Bishop Coxe of Western New York, and when the late Rt. Rev. Henry A. Neely became Bishop of Maine, took work under him in that diocese. Mr. Ogden, while a seminarian, had worked under Dr. Neely, who was then vicar of Trinity chapel, New York, and between the two men there was to the last a most loving friendship. Mr. Ogden was rector of Grace Church, Bath, Maine, for three years, and then became rector of Emmanuel Church, Bellows Falls, Vt., where he remained nine years. After a brief term of service under the late Bishop Huntington of Central New York, he returned to Maine in 1883, where he continued his ministry until his death. He served for a time as travelling missionary of the diocese, and in that capacity did a vast amount of telling work. He then founded and was appointed priest in charge of Trinity chapel, Woodsford, in the suburbs of Portland, which under his faithful care became one of the strongest missions in the diocese. For six years he had been the rector of St. Philip's Church, Wiscasset, retaining his residence in Woodfords. For fifteen years he had been one of the honorary canons of the Cathedral, Portland, and was clerk of the Cathedral Chapter. He was long one of the examining chaplains, and at the time of his death was the registrar of the diocese. There was no priest in Maine more beloved. A man of broad culture and deep refinement, a gentleman in every sense of the word, a High Churchman of the old school, public-spirited and with a firm hold upon the verities of the gospel, he faithfully served the Church at the altar, in the home, and in his daily life. Besides his wife, for many years the head of the Maine branch of the Woman's Auxiliary, and one of its most efficient workers, he leaves three sons and a daughter: Professor Henry N. Ogden of Cornell University, Professor Philip Ogden of the University of Cincinnati, Hugh W. Odgen of Boston, and Miss Marguerite, who resides with her mother.

The funeral was on May 31st and was held in Trinity Church, Woodfords. There was a large attendance. The services there and at Evergreen cemetery, where the interment was made, were conducted by Bishop Codman and the Rev. E. A. Pressey.

DISTINGUISHED BOSTON LAYMAN DEAD.

ARTHUR J. C. SOWDON, long a junior warden of St. Paul's Church, Boston, and one of the most prominent laymen in the diocese, died on the night of June 2d after an illness that had kept him in bed for a number of weeks.

Mr. Sowdon was a native of Boston and was born in 1835. He was a graduate of Harvard, class of 1857. He was deeply interested in all that pertained to the welfare of his community. In 1874 he was elected a member of a famous committee of fifteen chosen at a meeting in Faneuil Hall to resist the inflation of currency, and to secure a fixed standard of value. He also served in the state legislature and was a member of a great many societies. In the Church he always had been an active factor. He was a delegate to five General Conventions, and for a number of years was a lay member of the Standing Committee of the diocese. He was president of the Episcopal Church Association for thirty years, a member of the Episcopalian Club, and had associations with other diocesan bodies and committees. He had long been chairman of the committee on hospitality at the diocesan conventions, and it had long been his pleasant duty to extend the courtesies of the conventions to the out-of-town clerical delegates. Mr. Sowdon was chief marshal at the consecration of Bishop Brooks and again at the Bishop's funeral. He was unmarried and lived at 66 Beacon street.

PROGRAMME OF GAMBIER SUMMER SCHOOL.

THE FOLLOWING is the programme for the second annual session of the Summer School to be held at Gambier, Ohio, from Monday, June 19th, to Friday, June 23d. Bexley Hall will be used for the lectures, and the principal of Harcourt School has tendered Harcourt Hall and its spacious grounds for board, lodging, and recreation:

MONDAY EVENING.—Subject, "The Ministry for This Age"; speaker, the Very Rev. George Hodges, D.D.

TUESDAY MORNING.—Subject, "Social Service" (two lectures); speaker, the Rev. George Hodges, D.D.

TUESDAY EVENING.—Subject, "Parish Problems"; chairman, the Rev. Frank Nelson, rector of Christ Church, Cincinnati, Ohio.

WEDNESDAY MORNING.—Subject, "Pastoral Care" (two lectures); speaker, the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity, Philadelphia, Pa.

WEDNESDAY EVENING.—Subject, "Missions"; chairman, the Rev. Thomas Jenkins, rector of St. Paul's, Fremont, Ohio.

THURSDAY MORNING.—Subject, "Homiletics" (two lectures); speaker, the Rev. George C. Foley, D.D., professor of Homiletics and Pastoral Care in the Divinity School, Philadelphia, Pa.

THURSDAY EVENING.—Subject, "Prayer Book Revision"; chairman, the Rev. Lewis P. Franklin, rector of Trinity Church, Newark, Ohio.

FRIDAY MORNING.—Concluding lecture by Professor Foley.

NEW CHURCHES AND OTHER IMPROVEMENTS.

THE COMMITTEE of St. Mark's, Mauch Chunk, Pa., has just ended an organ hunt of some weeks by singing a contract for a $9,000 three-manual instrument with the Austin Company, which has built several instruments in this diocese. This new organ will have unusual luxuries in solo stops and voicing and in addition to the conventional stops will have a set of twenty-five chimes, a modern vox humana, big scale diapason on the great, big flute, and orchestral oboe and saxaphone. The scheme it is believed will result in producing one of the notable three-manual organs of this modern day. The church, which has always held an important place in the diocese, has a noble altar and reredos designed by the younger Upjohn. The interior is now undergoing redecoration. The organ is a memorial to the late Bishop of Delaware, who was once rector of St. Mark's. It will be on the south side of the chancel with console on the north side. There are choir stalls for thirty-six.

THE CONTRACT has been let for a new parish house for St. George's Church, Schenectady, N. Y. It will cost about $20,000. The growth of the parish and its activities, nota-

bly its Sunday school, makes this improvement an absolute necessity. The building will be completed in the autumn. The rector has been able to complete the purchase of two sites for future church buildings in Bell Viu and Scotia. The latter church was founded by him about a year ago and already they have nearly 100 communicants and a Sunday school of about 180. Besides owning three lots for building purposes, there is about $500 in the treasury. The missions of Bell Vue and Scotia, however, make such demands upon the rector's time and strength that he has asked the Bishop to form them into a joint diocesan mission.

THE MISSION of the Holy Innocents', Brooklyn, N. Y., has just filed plans for the erection of a frame church building, at Avenue R and East Seventeenth street. The structure will be one story in height and 30 by 58 feet in dimensions. Since the organization of the congregation the people have been untiring in their efforts to raise a sufficient sum for a building of their own. Recently the diocese purchased a plot of ground on Avenue R, and now the work of constructing a $5,000 building will be begun.

ST. ANDREW'S CHURCH, New Bedford, Mass., will have a new edifice early in the fall. This announcement was made at the reception tendered the new rector, the Rev. Middleton S. Barnwell, who said that the growth of the mission to a parish and the constantly increasing number of communicants have made it imperative that larger quarters be secured. A sum amounting to $5,000 has been pledged toward the erection of the new edifice.

THE CORNERSTONE was laid on the Sunday after Ascension (May 28th) of the new church for St. George's parish, Passiac, N. J. Bishop Lines officiated and immediately afterwards confirmed a class of candidates in the hall where worship has hitherto been held. It is expected that the new house of worship will be ready for occupancy before the end of summer.

ST. MATTHEW'S CHURCH, Grand Junction, Colo., has just finished the erection of a neat and commodious parish house, which will be of great value to the work in this active parish. The building is frame and built to harmonize with the church and rectory, making a very complete plant.

THE VESTRY of Trinity Church, Hamilton, Ohio, has purchased an adjoining lot and an excellent dwelling house, which will be used for parish house purposes and has already two-thirds of the purchase price ($6,000) in hand. Under the Rev. J. B. Myers the parish is growing and is increasing in influence in this thriving manufacturing town.

NEW ORGANS have been recently placed in Christ church, Short Hills; Holy Trinity, West Orange; St. John's, Newark; and Ascension, Bloomfield, in the diocese of Newark, some of them by gifts, some by purchase.

GROUND was broken on June 1st for a large addition to St. Stephen's church, Fourteenth street, Washington, D. C.

DEATH OF REV. DR. REVERDY ESTILL.

THE Rev. REVERDY ESTILL, D.D., rector of St. John's Church, Hampton, Va., died suddenly on the morning of May 23d. He was a graduate of the Virginia Theological Seminary and was ordered deacon in 1872 and priest in 1873. Before taking up the work at Hampton, he had severed various parishes in Georgia, Kentucky, and Virginia. The funeral services were conducted by Bishop Randolph, assisted by Bishop Tucker, the Rev. J. J. Gravatt, D.D., the Rev. C. B. Bryan, D.D., and the Rev. George Floyd Rogers. The Rev. J. M. Neifert, the Rev. R. H. Wright, Chaplain R. H. Scott of Fortress Monroe, and the Rev. E. H. Hamilton, rector of St. Cyprian's chapel, Hampton, were also in the chancel. The honorary pall-bearers were the ministers of the Presbyterian, Methodist, and Baptist churches of the neighborhood, and other prominent citizens. Bishop Randolph, Dr. Bryan, the Rev. George F. Rogers, and the Rev. C. E. Owens participated in the services at the grave.

OPEN-AIR EUCHARIST.

WHEN THE Bishop of Springfield visited Harrisburg, Ill., on Whitsunday he found that an epidemic of small-pox had caused the prohibition of all meetings of every kind in church and hall. The woods were, however, free, and open-air services were arranged. At a temporary altar under spreading trees the Holy Eucharist was celebrated and the Bishop preached and confirmed three persons before a reverent congregation. In the evening by the light of the moon the Bishop again preached to over three hundred coal miners with wives and children, the hymns sounding far into the tree-tops. This Whitsunday will not be forgotten by the little Church at Harrisburg.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Archdeaconry Meetings.

THE SPRING session of the Archdeaconry of Susquehanna was held in St. John's church, Delhi, on May 16th and 17th. Addresses were made by the Rev. B. F. Trego of Albany on "What the Individual Can Do for Missions" and by the Rev. W. J. Wilkie of Stamford, N. Y., on "What a Parish Can Do for Missions." At the business session reports were presented showing, in the main, a very encouraging condition in the Archdeaconry.

THE EIGHTY-EIGHTH meeting of the Archdeaconry of Albany will be held in Christ church, Hudson, June 12th and 13th. The speakers on Monday will be the Rev. Charles M. Nickerson, D.D., of Lansingburgh, and the Rev. Dr. John R. Harding, secretary of the Second Missionary Department. On Tuesday the sermon will be preached by the Rev. W. W. Battershall, D.D., and an essay will be read in the afternoon by the Rev. S. F. Sherman, Jr., of Albany.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Atlanta Sunday School Teachers Meet—Notes.

ON THE afternoon and evening of Ascension Day the Atlanta Convocation held a session of its Sunday school teachers and officers, the guests of St. John's, College Park. The problems of the small Sunday schools were discussed by Messrs. R. H. Smythe, R. W. Williams, Dr. C. M. Barnwell, and the Rev. John D. Wing. At the evening session the Rev. W. W. Memminger and Rev. Dr. C. B. Wilmer discussed the uniform or many subject system, Dr. Wilmer explaining at some length the chart of the New York Sunday School Commission.

THE Rev. WILLIAM NORMAN GUTHRIE of Sewanee preached the commencement sermon before the graduating class of Miss Woodberry's School, Atlanta, at St. Luke's church on the Fifth Sunday after Easter. Bishop Nelson made the closing address to the graduates.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Spring Meeting of San Francisco Convocation.

THE SPRING MEETING of the Convocation of San Francisco was held in Trinity Church, Hayward, on Wednesday, May 24th, with preliminary meetings in three adjoining missions on the evening of Tuesday, May 23d. Wednesday morning at 9 o'clock there was a celebration of the Holy Communion by the Rev. Hamilton Lee, priest in charge, followed by a Quiet Hour conducted by the Rev. E. L. Parsons, the general subject of the meditations being the Holy Trinity. At 11 A. M. there was a short business session of the convocation, followed by reports from missionaries in the field. The sum total of these reports showed that faithful work is being done by the few clergy in the field, but that the work to be done is vastly in excess of the ability of the number of men we are at present able to put into the field. The afternoon session was devoted to some further reports from the mission field. These reports were followed by a most helpful and interesting discussion of parish finances led by two laymen, Mr. F. M. Lee of Berkeley and Mr. Vincent Neale of San Rafael. A committee was appointed to prepare a plan for standardizing parish accounts, which plan is to be submitted to the next meeting of the convocation in the autumn.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Gifts to St. Thomas' Mission, Denver.

ST. THOMAS' MISSION, Park Hill, Denver, has made great progress since its first resident priest, the Rev. J. W. Ohl, took charge last September. The communicant list has increased from 14 to 75 persons and a large part of the floating indebtedness has been cancelled. Many memorials and thank-offerings have been presented to the chapel, which has now one of the most attractive interiors in the diocese. These include an oak reredos given by Mr. Rodney Bardwell, which with the altar completes the memorial to his father; brass eucharistic candlesticks were given by Mrs. Mitchner, a pair of brass vases in memory of her parents by Miss Allen, a brass altar desk and service book bound in red morocco with Prayer Book to match as a thank-offering from Mr. A. D. Annis, and a very handsome brass cross for the altar given by the Sunday school. The guild presented a brass credence shelf, and Mr. E. G. Duncan gave a brass receiving basin in memory of his wife. Mr. James Burger gave a brass prayer desk in memory of a little son, a brass processional cross was given by Mr. Robert Simons in memory of his wife, and Dr. and Mrs. Beaton provided a massive brass altar rail. A beautiful white marble font with brass cover, given by Mrs. Henry Newcomb in memory of her husband, completes the furnishings, with the handsome pews, many of which are memorials or thank-offerings. These gifts have all been placed in the chapel since All Saints' Day, and the guild has also carpeted the chancel and kneeling benches and the wood work has all been stained by the Brotherhood of St. Andrew. A vested choir of thirteen boys and an adult quartette sang on Palm Sunday for the first time. The future of the mission looks bright indeed, situated as it is in a rapidly growing portion of Denver.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

News Notes from Jeffersonville.

THE RECTOR of St. Paul's Church, Jeffersonville, preached the baccalaureate sermon to the class of 1911, Jeffersonville high school, on Sunday, May 28th, in the church. The building was crowded to its capacity. A MEMBER of St. Paul's parish has recently given a credence table, the work of R. Geissler, New York.—THE RECTOR of St. Paul's will have charge from August 12th to September 1st of Trinity Church, Geneva, N. Y.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Graduation Service for Nurses.

A BEAUTIFUL service was held at the Cathedral June 2d to graduate eight nurses from the Training School. Forty-five graduate and undergraduate nurses were in procession, with the choir of forty, so that the aisle from door to chancel was filled. Very Rev. Dean Kaye and Chaplain Talbot took the service; Rev. H. Percy Silver delivered the address, telling of the hospitals in the foreign field and made appeal for nurses. Bishop Millspaugh bestowed the diplomas indicating a three years' course, and gave on behalf of Christ's Hospital a gold pin in the form of a shield and on which is inscribed *"Christus Consolator."* A reception afterwards was given at the deanery.

KANSAS CITY.

S. C. PARTRIDGE, D.D., Bishop.

Annual Missionary Service in the See City.

THE SECOND annual children's missionary service held under the auspices of the Sunday School Institute of the diocese was held in Trinity church, Kansas City, on the afternoon of Sunday, May 28th. There was a large attendance of Sunday schools from Kansas City and vicinity, with representatives from some more distant schools in the diocese. The occasion was the presentation of the institute's diocesan missionary banner, given to the school which gave the largest average offering per pupil in the Advent mite boxes during the preceding Advent. The proceeds of this Advent mite box offering, as well as the open offering at this children's missionary service, goes to the diocesan Missionary Board. They amounted to $348.88. The banner was awarded for the second year to the school of Trinity Church, Lebanon, Mo., which had an average offering per pupil of $1.36. The service itself was a most inspiring one. The missionary address was made by the Rev. Frances S. White, rector of Trinity Church, Atchison, Kan., and the banner was presented to the winning school by the Rev. Cyrus Townsend Brady, LL.D., rector of St. George's Church, Kansas City.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

"Endowment Sunday" Observed.

SUNDAY, May 28th, was observed at Christ Church Cathedral, Louisville, as "Endowment Sunday," when in accordance with the annual custom, a special Communion service was held at 11 o'clock with festival music by the combined choirs of the Church and an offering taken for the endowment fund. The Dean, the Very Rev. Charles Ewell Craik, D.D., delivered a special sermon dwelling upon the office and work of the Cathedral.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Double Event Celebrated at Astoria—Anniversary of the Rev. A. C. Wilson.

THE ANNUAL guild service of the Church of the Redeemer, Astoria, was held on the evening of Ascension Day, and was of special interest as marking approximately both the tenth anniversary of the connection of the rector, Rev. Charles Henry Webb, with the parish, and his departure from the parish to become general missionary for Brooklyn. The young people's organizations entered the church in procession behind the choir, numbering in all nearly two hundred. Evening Prayer was rendered chorally, and afterward the rector gave a brief review of the ten years. There had been 891 baptisms and 668 confirmations. The total offerings of parishioners had been $78,854.33, of which $6,464.79 had been for diocesan and general objects. In all these particulars the records of the previous decade had been surpassed. The number of communicants at the Easter communion this year had been above 450, and ten years ago 232. After the service there was a reception, and the senior warden, Mr. James M. Carrington, on behalf of the parishioners, presented to the rector a fine gold watch suitably engraved, and a purse of gold coin; and to Mrs. Webb a handsome gold pin. Mr. and Mrs. Webb also received other gifts from several parochial organizations. Mr. Webb was assigned as curate to this parish upon his ordination to the diaconate June 2, 1911, and became rector October 1, 1902.

THE SECOND anniversary of the rectorship of the Rev. Andrew C. Wilson was celebrated on Ascension Day in St. Paul's Church, Brooklyn. A number of Eucharists were offered. In the evening the parish choir was augmented by a large chorus and orchestra. To accommodate the large number of musicians a platform was built extending into the nave. The Rev. Professor Jenks of the General Theological Seminary was the preacher at Evensong.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Service in Memory of Bishop Paret—Churchmen Honored by Guild of Organists—Personal.

PRECEDENT to the opening of the annual convention of the diocese the following day, a service, memorial to Bishop Paret, was held on the evening of Tuesday, May 30th, in Emmanuel church, Baltimore. Bishop Murray conducted it, assisted by Rev. William M. Dame, D.D., president of the Standing Committee. Mr. Joseph Packard read a short and striking eulogy of the late Bishop; the Rev. Henry E. Cotton then read an abstract of an address written by the late Rev. J. H. Eccleston, D.D., which the latter had hoped to deliver at this memorial service; Bishop Murray followed with a sermon in which he reviewed the late Bishop's life, character, and work, and announced his plans for the permanent memorial to Bishop Paret, a large and handsome parish house which is shortly to be erected at Locust Point, South Baltimore, in connection with the work of the Chapel of the Redemption. The addresses delivered at this service are to be printed as an appendix in the next convention Journal. The beautiful music, especially prepared for the occasion, was furnished by the St. Cecelia Guild, under the direction of Miss Nettie O. Crain.

AT A RECENT meeting in Baltimore of the newly organized Maryland Chapter of the American Guild of Organists, among the officers elected were the following Churchmen: Dean, Harold Phillips of St. Mary's Church; sub-dean, Dr. R. H. Peters of Emmanuel Church; registrar, Clarence Bowerman of St. John's Church (Waverly); librarian, John Pleasants of St. Michael and All Angels'; member of the Executive committee, Loraine Holloway of St. David's Church, Roland Park.

THE Rev. HERBERT PARRISH, rector of St. Luke's Church, Baltimore, has accepted an invitation to take charge of the American Church in Rome, Italy, during the coming summer, and his vestry has granted him a vacation of ten weeks for that purpose. He will leave Baltimore the latter part of June, having promised to be in Rome for the first Sunday in July, and expecting to return early in September. Rev. Mr. Parrish had charge of the Church in Rome during the summer of 1909, and came directly from that city to take up his work at St. Luke's. During his absence, the parish will be in charge of the assistant, the Rev. Albert Aune. A battalion of the Boy Scouts has recently been formed at St. Luke's, with the Rev. Mr. Aune as the commandant.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Annual Dinner of St. Paul's Society at Harvard—An Anniversary—Other Diocesan Items.

THE MEMBERS of St. Paul's Society at Harvard composed of Churchmen, held their annual dinner in the trophy room at the Harvard Union on the evening of June 1st. Professor E. K. Rand of the Latin department of the college presided, and the special guests, most of whom made addresses, were Bishop Lawrence, Bishop-elect Philip M. Rhinelander, Dean George Hodges of the Theological School, Robert H. Gardiner, Dr. C. P. Deems of St. John's Society, the Rev. Dr. W. H. van Allen, the Rev. Dr. Alexander Mann, P. G. M. Austin, and President Albert P. Fitch of the Andover Theological School (Congregational). The evening proved a delightful and instructive occasion.

THE CHURCH of the Holy Spirit (Mattapan), Boston, observed the twenty-fifth anniversary of its consecration on Sunday, June 5th, with special services. In the morning the service was preached by a former rector, the Rev. Mr. McGann, now of Columbus, O., and in the evening the Rev. Mr. Hazard, another former rector, now of Manchester, N. H., preached. The Sunday school also had special services and all the offerings of the day were devoted to the endowment fund. The rector, the Rev. A. McL. Taylor, at the morning service read a letter from the Bishop, congratulating the parish on its growth and condition. A few nights previous there was a largely attended parish reception.

SOMETHING IS shown of the extent of the spiritual and intellectual work at the Church of the Advent, Boston, in the fact that four sons of that parish have just been ordained: Messrs. Byron, now of Christ Church, Rochester; Caine, St. Luke's Chapel, New York; and Weld, Grace Church, Brooklyn Heights, to the priesthood, and Albert M. Farr, just graduated from the General Theological Seminary, to the diaconate; and also in that the head of Groton School's graduating class this year, so far as intellectual distinction goes, is Grafton Minot, son of J. Grafton Minot, Esq., the well-known Churchman of Boston and grand-nephew of Bishop Grafton. He enters Harvard in the autumn.

AT THE annual dinner of the New England Alumni Association of Syracuse University, held at the College Club, Boston, June 3d, Dr. van Allen was for the eighth time elected president. His plans for the summer and those of Dr. Cabot, one of the parish curates, are changed by reason of the wreck of the *Ivernia* off the Irish coast. The two priests are now expecting to sail from Boston on the *Cymric*, July 3d. Dr. van Allen delivered the annual commencement oration at Ossining School, Ossining-on-the-Hudson, June 6th.

THIS MONTH two important anniversaries are to be observed by churches of the diocese. St. Paul's church, Newburyport, which was consecrated 200 years ago, will celebrate the event, and St. Andrew's, Hanover, which was consecrated 100 years ago. Elaborate plans are under way for recognition of these important events.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Church Dinner at Gary—Items from Fort Wayne—Activities of the Bishop.

ON THE EVENING of May 10th, seventy-five men sat down to a Church dinner given by the men of Christ parish, Gary. The dinner was intended to interest men in religion generally. Bishop McCormick and Bishop White (who was toastmaster) were the principal speakers. Both were at their best, Bishop White with his missionary thunder and Bishop McCormick with his finished appeal. The rector, the Rev. L. Cody Marsh, made a brief address on what the Church had to offer

men, and Captain Norton and the Hon. Mr. McCracken spoke very ably for the laymen. The new church is nearing completion and the parish is growing in an excellent manner.

AT FORT WAYNE, the rector and choir of Trinity Church held service at the invitation of the Knights Templars and Scottish Rite, in the new Scottish Rite "Cathedral." The Young Churchman Company's *Evening Prayer Leaflets*, for the Sunday after the Ascension, made it possible for the Knights and others present to take part in the service, which they they did with interest and devotion. The choir occupied the gallery of the vaulted hall, and supported by a beautiful pipe organ, rendered the service in a manner which awakened much admiration. All women's and girls' societies in this parish have been federated in one organization, and meet together at the parish house once a month.

THE BISHOP of the diocese is spending his summer at his cottage at Vawter Park, Lake Wawasee, where he ministers to a summer congregation that worships in All Saints' chapel. The Bishop visited St. John's Church, Elkhart, on the Sunday after Ascension, and confirmed a class of twenty at 8 A. M. The parish made its corporate Communion with the Bishop on this occasion, 225 persons being present.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Woman's Auxiliary to Celebrate Its Thirty-fifth Anniversary—Rev. James Slidell Goes Abroad—Honorable Distinction Gained by St. Paul's—Personal.

THE DIOCESAN Woman's Auxiliary will celebrate its 35th anniversary in Milwaukee June 13-14. The semi-annual meeting will be held at St. James' church in the afternoon of the first day, when the Bishop of the diocese will make the address of welcome and the Fifth Department secretary, the Rev. John E. Curzon, will speak. In the evening a mystery play will be given in the auditorium of Plymouth church, followed by a reception. The corporate Communion will take place on Wednesday at 8 A. M. at All Saints' Cathedral, and at 10:30 the anniversary service will be held in St. Paul's church, with sermon by Bishop McCormick of Western Michigan. In addition to the above there will be held a literature exhibit, a Church Workers' conference, automobile rides, etc.

THE Rev. JAMES SLIDELL and wife will leave Milwaukee June 15th for England. The visit is made possible through the generosity of the men of the parish, and a few personal friends of the rector. After nearly twenty years of constant strain, the rector finds need for a complete rest. He will return in September. During his absence different clergymen will take the Sunday services. The Rev. C. H. Linley and the Rev. G. F. Burroughs will gladly perform any duties, should occasion demand. All communications to the Rev. J. Slidell pertaining to the Standing Committee should be sent to the secretary, Mr. George E. Copeland, 1827 Grand avenue, Milwaukee.

ST. PAUL'S CHURCH, Milwaukee (Rev. Holmes Whitmore, rector), has joined the honorable number of parishes that pay in full their apportionment for general missions. The amount apportioned for the present year was $810 and it has now been paid. At the Cathedral the duplex envelope system has been put in force and the pledges already received indicate that next year the receipts from this source will be sufficient to pay in full the apportionments both for general and for diocesan missions.

THE REV. EDMUND BOOTH YOUNG has retired from the instructorship at Nashotah and was presented with a written testimonial of appreciation, signed by all the members of the three classes under his instruction during the past two years.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Plans for the Wells Memorial House Association—Other Items of News.

AT THE ANNUAL meeting of the Wells Memorial House Association, Minneapolis, the president's report showed that the work had been carried on for the current year without a deficit and that a floating indebtedness of over $2,000 had been paid. The Rev. C. E. Haupt presented his resignation as superintendent, to take effect September 1st. The Rev. James E. Freeman has drawn plans for the reorganization of the work of the institution. He has largely interested the men of the city in his project and recently Mayor Haynes appointed a committee to consult with Mr. Freeman in maturing plans for a more extended work of an institutional character.

THE CHURCH EXTENSION SOCIETY has undertaken to build a chapel in Prospect Park. The work in this suburb will be under the direction of the Rev. Stanley Kilbourne, rector of Holy Trinity Church, Minneapolis.

MR. ARLINGTON A. MCCALLUM, a member of the present graduating class of the Seabury Divinity School, will immediately upon his ordination assume his duties at the University House, which is maintained as a home for young men attending the University of Minnesota.

MRS. H. F. BORNCAMP, mother of the Rev. Edward Borncamp, rector of St. Paul's Church, Winona, died at her home in Minneapolis, June 2d. She is survived by her husband and seven sons.

AT THE last meeting of the council of the diocese the Rev. George H. Mueller of Christ Church, Albert Lea, was elected president of the Standing Committee.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Two Meridian Parishes Consolidated.

THE TWO PARISHES (St. Paul's and the Mediator) of Meridian have consolidated. Under the new arrangement, the two congregations will worship as one at St. Paul's, of which the Rev. W. P. Witsell will continue to be rector. The property of the Mediator will be sold and after the settlement of certain debts, the proceeds will go to the new parish. The Rev. DeB. Waddell, who for about eighteen years has been the rector of the Church of the Mediator, has been appointed by Bishop Bratton to be Archdeacon of East Mississippi.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Observance of Ascension Day—Services Commenced at Weequahic.

ASCENSION DAY was generally observed in the churches of the city and diocese. The Bishop celebrated the Holy Communion in Trinity church at mid-day. Grace church was filled and many could not gain admission at the special Evensong, which the Knights Templars of Newark and vicinity attended in full dress uniform. Appropriate Ascension Day music was sung by the combined choirs of Grace Church and St. Andrew's chapel. The rector, the Rev. Elliot White, preached on the High Priesthood of our Ascended Lord.

At the House of Prayer there were frequent Eucharists, and a choral Evensong and solemn procession, at which the parish choir assisted by the chorus choir of Trinity Church, Arlington, sang Stamford's setting of the *Magnificat* and *Nunc Dimittis* in B-flat, and the anthem, "O Zion, blest city," from Hiles' oratorio of The Crusaders, under the direction of Mrs. John Keller. The Rev. John S. Miller, rector, preached and was assisted by the Rev. Hugh Hooper of Vancouver, B. C. and others.

SERVICES have been begun in connection with the Sunday school at Weequahic, in the southern part of Newark, under the special care of Rev. Henry H. Hadley, to determine whether there is a sufficient number of interested people to warrant the permanence of the work.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Convocation Held at Portsmouth.

THE CONVOCATION of the clergy of New Hampshire met recently at St. John's, Portsmouth. The public meeting in the evening was largely attended and was addressed by the Rev. Henry C. Washburn, professor of Church History at the Episcopal Theological School, on the subject of "Teaching Church History to the Young," which he made interesting both to the clergy and to the congregation. The next day the subject for discussion was "Liturgical Worship," which was treated by two papers, one on "Its Value," by the rector of St. John's, Portsmouth, the Rev. Harold M. Folsom, the other on "Its Limitations," by the Rev. Arthur W. Shaw, rector of St. Matthew's, Goffstown. The papers started a general discussion, whose tendency was to favor greater flexibility and larger use of discretion in the use and adaptation of services.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Personal.

THE Ven. W. E. WARREN has been elected by the Sunday school workers of New Mexico to represent that state as delegate to the International Sunday School Convention to be held at San Francisco, June 20-27th.

NORTH TEXAS.

E. A. TEMPLE, Miss. Bp.

Officers Elected.

AT THE first annual convocation of the district the Rev. E. R Allman of Abilene was chosen registrar, Mr. Oscar Oliver of Big Spring, secretary, and Mr. C. J. E. Lowndes of Amarillo, treasurer.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Bishop.

Presbyterians Hear Paper on the Church.

THE Rev. E. V. SHAYLER of St. Mark's, Seattle, by invitation read a paper upon the Episcopal Church and its authority before all the Presbyterian ministers of the city at the first Presbyterian church, Monday, May 15th. It made a profound impression upon those assembled.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Death of Mr. Richard B. McIlvaine.

BY A VERY SAD and distressing accident the Rev. James H. McIlvaine, rector of Calvary Church, Pittsburgh, has been bereaved of his younger son, Richard Biddle McIlvaine, a promising young attorney. In the early morning of May 31st, Mr. McIlvaine, while in a state of somnambulism, to attacks of which he was subject, fell from a window in the third story of the rectory, into some bushes on the lawn below. He was discovered by his father in an unconscious condition and died shortly thereafter. The funeral services were held in Calvary Church on Friday afternoon, June 2d, the Rev. D. L. Ferris, assistant in the parish, officiating.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

Efforts Made to Reach Men.

ASCENSION DAY was the occasion of special efforts in several parishes to reach the men. At St. Mary's, East Providence (Rev. H. C. Dana, rector), the Brotherhood of St. Andrew issued special invitations to the men of the parish and others it desired to reach to attend the evening service. A collation was provided in the guild room adjoining the church after the service and a social hour enjoyed by all who attended; the choir rendered some selections of secular music. At All Saints' Memorial church, Providence (Rev. Arthur M. Aucock, rector), the Brotherhood held a "mass meeting for men" in the parish house which was fairly well attended. The speakers were Mr. Edward H. Bonsall of Philadelphia, president of the Brotherhood, and the Rev. Ralph M. Harper of St. Paul's Church, Boston. At St. Peter's church, Manton, Rev. Alva E. Carpenter, rector, a special service was held to which invitations were extended broadcast. The preacher at this service was the Rev. Dr. W. H. van Allen of Boston. At St. Michael's church, Bristol, the rector, the Rev. Dr. Locke, gave a reception to his new curate, Rev. A. C. Larned, and Mrs. Larned at the parish house. The hall was tastefully decorated with flowers and the choir rendered several selections during the evening. The reception was very largely attended.

ST. AUGUSTINE'S GUILD of St. Stephen's Church, Providence, held its twenty-sixth anniversary service at the church on St. Augustine's Day, May 26th, at 8 P. M. The sermon was preached by the Bishop of the diocese.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Sunday School Commission and Board of Missions Hold Meetings—Other News.

THE SUNDAY SCHOOL COMMISSION of the diocese met at Christ Church parish house, Springfield, on Wednesday, May 31st, and organized by electing the Rev. C. E. Byrer, rector of that parish, president and Mr. Seth Hayes, a professor in one of the Dayton high schools, secretary and treasurer. It was decided to hold two conventions, one in the Cincinnati or Dayton convocations and one in the Columbus convocation during the winter. Visits to Sunday schools and conferences with teachers were to be arranged. The following were chosen delegates to the Sunday school conference of the Fifth Department: the Rev. F. L. Flinchbaugh and the Rev. Chas. G. Reade of Cincinnati, the Rev. Chas. E. Byrer of Springfield, Mrs. William Scarlett of Columbus, and Mr. W. O. Frohock of Columbus.

THE DIOCESAN Board of Missions met at the Cathedral House in Cincinnati for organization on June 1st and elected Canon Reade secretary and Mr. E. Worthington treasurer. Plans for the every-member canvass in the parishes and missions were completed. The diocese is to raise $6,500 for diocesan missions and $14,800 for general missions.

THE CINCINNATI Clericus had an enjoyable outing on June 5th as the guests of the Rev. Samuel Tyler, rector of the Church of the Advent, at the camp of Christ Church parish on the banks of the Little Miami river.

THE SEMI-ANNUAL corporate celebration of the Holy Communion for the Cincinnati Assembly, B. S. A., was held on Whitsunday at 7:30 A.M. at St. Paul's Cathedral, the vicar, the Rev. S. B. Purves, being the celebrant. Breakfast was served in the Cathedral house after the service.

VISITATION DAY at Bethany Home was June 3d, when the Sisters of the Transfiguration welcomed their many friends at Glendale, near Cincinnati. Mother Eva Mary's annual report was read by the Bishop and received marked attention. A steam laundry has been built and is already self-supporting. The Boys' Home has been enlarged. It has 18 inmates. There are 80 girls in Bethany Home. The most vital need is a new chapel, as the present structure was only built for eighty children and twenty sisters. St. Ann's House for aged women is filled and under competent care. The funds for the new chapel available at the time of the meeting were in round numbers $1,000 from the sisters and their friends, $50 from the children, and $300 from the Bethany Home Aid Society. On the spot $300 more was subscribed, making $1,650, and as Mother Eva had said plans would be prepared when the sum reached $1,500, this was very gratifying. The total cost of the chapel will be $10,000. A committee was chosen to secure further funds.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Rev. S. H. Watkins Celebrates Anniversary—A Missionary Trip.

THE Rev. S. H. WATKINS of St. Albans observed the twenty-fifth anniversary of his ordination to the priesthood on Friday, May 26th. There was a quiet celebration of the Holy Eucharist in St. Luke's Church. Mr. Watkins was the recipient of many floral offerings from friends and parish organizations, and also received from his brother priests of the Franklin County Clericus a copy of the *Life of Bishop Creighton* with their names inscribed on the fly-leaf, as a mark of their love and esteem.

THE Rev. H. L. BURLESON of the Church Missions House made a week's trip through the diocese at the end of May, speaking in ten parishes and at two district meetings of the Woman's Auxiliary. His earnest and inspirational addresses made a deep impression upon all and will doubtless create increased interest in the missionary cause in the northern part of the diocese visited by him.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Diocesan Clericus Meets — Brotherhood Mass Meeting.

THE WASHINGTON CLERICUS was the guest of the Rev. J. Townsend Russell at the Highlands on May 23d. At this meeting the Rev. Dr. Packard of Rockville, Md., spoke very strongly of the advisability of the clergy belonging to the Clergyman's Retiring Fund Society. The Rev. J. Henning Nelms and the Rev. Father Field, S.S.J.E., of Boston also addressed the Clericus.

A MASS MEETING on Sunday afternoon, May 21st, in the Church of the Ascension, Washington, attended by more than 500 delegates of the B. S. A., was a feature of the closing of the eleventh tri-diocesan convention. The Rev. Charles C. Pierce of Philadelphia spoke of the bright future of the Brotherhood, and Dr. Hubert Carleton, general secretary, told of what the Brotherhood stands for after its twenty years of existence. The convention sermon was preached by the Bishop of Maryland.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Memorial Service at Olean.

ON THE evening of May 28th, the Sunday before Memorial Day, a special memorial service was held in St. Stephen's Church, Olean. The service was attended by the local survivors of the civil war, the members of the 43d Sep. Co. N. Y. N. G., the Spanish war veterans and the Woman's Relief Corps. The rector, the Rev. J. W. Ashton, D.D., who is himself a civil war veteran, preached a sermon appropriate to the occasion.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Special Sermon to the G. A. R. at Grand Rapids.

ON THE DAY known as "Memorial Sunday" by the G. A. R. the Church of the Good Shepherd, Grand Rapids, was crowded by Grand Army posts and the Woman's Relief Corps, when the rector, the Rev. William B. Guion, preached a special sermon appropriate to the occasion. Mr. Guion was appointed official chaplain for Decoration Day, rode in the parade at the head of the veterans, and pronounced the benediction at the public exercises. In the afternoon he conducted the public service at the Soldiers Home.

CANADA.

News Notes of Interest from Across the Border.

Diocese of Ontario.

IN A SERMON in St. George's Cathedral, Kingston, May 21st, the *Ne Temere* decree was strongly denounced by Dean Bidwell. He said he feared that complete secularization of marriage may result from it.—A GOOD DEAL of business was transacted at the meeting of the rural deanery of Frontenac at Cataroqui, the second week in May.

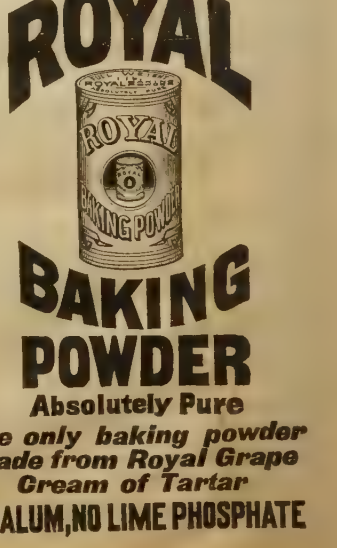
BISHOP MILLS dedicated the fine oak altar with brass standards, given to St. Paul's Church, Arden, by a member of the congregation.—A VERY GOOD paper was read at the May meeting of the deaneries of Leeds and Grenville, on "The Anglican Revival of the Nineteenth Century." Plans for a weekly Sunday school paper, to be recommended to all the Sunday schools in Canada, were discussed.

Diocese of Montreal.

BISHOP FARTHING dedicated the new organ of St. Mary's Church, Montreal, on the twentieth anniversary of laying the foundation stone of the church. A number of the clergy were present and took part in the service.

Diocese of Huron.

THE MAY meeting of the deanery of Elgin was held in St. John's parish, St. Thomas. The Woman's Auxiliary of the deanery held its meeting at the same hour in the same place. It is likely that the annual choral union of the choirs of the deanery will be revived this year. It has not been held for



three years.—THERE WAS a better attendance than usual at the annual Sunday School convention for the county of Kent, held in Holy Trinity Church, Chatham. The women of the parish provided lunch for the delegates. It was determined that every effort should be made to arrive, as far as possible, at a uniform basis and scheme of work in the schools of the deanery.

THE BEAUTIFUL memorial pulpit in memory of Bishop Baldwin in St. Thomas' church, St. Thomas, was dedicated by Bishop Williams May 15th.—MANY GOOD papers on Sunday school work were read at the conference of Sunday school workers in the deanery of Lamton, which met at Petrolia the second week in May.—THE ANNUAL meeting of the rural deanery, which was held in St. John's church, Preston, May 16th, was largely attended. A resolution was passed that the deanery, in addition to its apportionment, shall in future maintain a missionary in the foreign field at its own expense.

Diocese of New Westminster.

A NEW PARISH, that of St. John the Divine, Cariboo, is to be founded this summer. Canon Dades of St. John the Divine's Church, Kennington, London, England, is coming to British Columbia with two assistants to lay the foundations of the work. The Canon, who is the senior priest on the staff of the Church of St. John the Divine, will remain till this is done and then return to England to report on the needs of the work and the conditions and prospects for settlers in the district. During the absence in England of Bishop de Pencier, Archdeacon Pentreath is acting as commissary.

Diocese of Algoma.

A HANDSOME brass altar cross has been presented to Holy Trinity Church, Little Current, by Mr. and Mrs. Wallace in memory of their son.—IT IS HOPED that a new church will be built this summer for the Indians on the reserve at Sucker Creek.

Diocese of Rupert's Land.

THE LAST meeting for the season of the Junior Clericus was held in St. Luke's parish, Winnipeg; the next meeting will be held in October.—CANON JEFFERY has returned from his deputation work in England and reported a very successful trip. He has secured for missions in the diocese thirteen men, ten young laymen and three priests. Several new missions are to be opened this summer in the northern part of the diocese.

AMONG THE many gifts presented to St. Luke's Church, Fort Rouge, Winnipeg, was a chime of bells. St. Luke's has been very much beautified and improved during the past year, over $43,000 having been expended on this object.

Diocese of Columbia.

AT THE ANNUAL meeting of the diocesan Woman's Auxiliary in Victoria in the second week in May, a resolution was passed to this effect: "That Columbia diocese is in favor of putting aside $6,000 from its 1914 thankoffering towards pensions for its own retiring missionaries. If sufficient the interest on the $6,000 will alone be used, but if not the discrepancy will be made up from the principal."

Diocese of Toronto.

IN THE large class of candidates who received confirmation in the Church of St. Mary the Virgin, Toronto, on the eve of Ascension Day, there was a large number who had been brought up outside the Anglican Church. The rector of the Church baptized seven of these on the day of the confirmation.—THE SEVENTY-FIFTH anniversary of the opening of St. John's Church, Peterborough, takes place this year. A beautiful chime of thirteen bells has been given by the citizens to commemorate the date, to be called "The People's Chimes." The cost is over $6,000, and the bells are to be dedicated by Bishop Sweeny on Coronation Day, June 22nd.—THE GOVERNOR GENERAL, Lord Grey, attended service in St. Alban's Cathedral, Toronto, on the Sunday after Ascension Day.—THE CORNERSTONE of the new chapel for Wycliffe College, to be called the "Founder's Chapel," and costing $19,000, was laid by the Hon. S. H. Blake, in the presence of a large assembly of the friends of the college. The funds for the chapel and furnishings were given by one family.

Diocese of Saskatchewan.

THE EXTENSION of St. Alban's pro-Cathedral, and the new chancel, at Prince Albert, are to be commenced at once. The cost is to be about $9,000. A new organ is to be installed shortly, and the choir is to be vested. Bishop Newnham was present at the reception given to the new rector of the parish, and his wife, in May.

Diocese of Ottawa.

AT THE annual meeting of the diocesan Woman's Auxiliary in Christ Church, Ottawa, the third week in May, the Bishop of Montreal, the Right Rev. Dr. Farthing, gave the address at the opening service. The usual annual diocesan conference of Churchwomen was held on the afternoon preceding the opening of the annual meeting of the Auxiliary.

Diocese of Qu'Appelle.

AN INTERESTING service took place at Da Linda, May 14th, when St. James' Church

BUSINESS WOMEN

A Lunch Fit For a King

An active and successful young lady tells her food experience:

"Some years ago I suffered from nervous prostration, induced by continuous brain strain and improper food, added to a great grief.

"I was ordered to give up my work, as there was great danger of my mind failing me altogether. My stomach was in bad condition (nervous dyspepsia, I think now) and when Grape-Nuts food was recommended to me, I had no faith in it. However, I tried it and soon there was a marked improvement in my condition.

"I had been troubled with faint spells, and had used a stimulant to revive me. I found that by eating Grape-Nuts at such times I was relieved and suffered no bad effects, which was a great gain. As to my other troubles—nervous prostration, dyspepsia, etc. —on the Grape-Nuts diet they soon disappeared.

"I wish especially to call the attention of office girls to the great benefit I derived from the use of Grape-Nuts as a noon luncheon. I was thoroughly tired of cheap restaurants and ordinary lunches, and so made the experiment of taking a package of Grape-Nuts food with me, and then slipping out at noon and getting a nickel's worth of sweet cream to add to it.

"I found that this simple dish, finished off with an apple, peach, orange, or a bunch of grapes made a lunch fit for a king, and one that agreed with me perfectly.

"I throve so on my Grape-Nuts diet that I did not have to give up my work at all, and in two years have had only four lost days charged up against me.

"Let me add that your suggestions in the little book, 'Road to Wellville,' are, in my opinion, invaluable, especially to women." Name given by Postum Co., Battle Creek, Mich.

Read "The Road to Wellville," in pkgs.

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

UNLESS IT'S Duplex RICHMOND, VA. DIE CUT IT'S AN IMITATION

Specify "Duplex-Richmond"

999 times out of 1000 when you hear the

Duplex Envelope System of Church Collections

commended, reference is made to the original system published solely by

DUPLEX — Richmond, Va.

Half-Tones Zinc Etchings Electrotypes Wood-Engraving

MANDEL ENGRAVING COMPANY

Engravers for This Publication Write for Samples

MILWAUKEE WISCONSIN

Wedding Invitations, Visiting Cards, and Stamped Stationery. Elegant Goods from a beautiful Shop at moderate prices. Samples and prices upon request.

LYCETT 317 N. Charles St. BALTIMORE, MD.

To the influence of Hope-Jones may be traced ninety per cent of the improvement in the Modern Organ. (Miller, Recent Revolution in Organ Building.) See also Groves Dictionary of Music and Musicians, Hinton Organ Construction, Mathews Handbook on the organ, etc.

THE RUDOLPH WURLITZER CO. 25 West 32nd Street, N. Y. City.

Now Ready

SOCIALISM IN CHURCH HISTORY

By CONRAD NOEL

Price $1.75; Postage 8c

CONTENTS: Socialism; The Jewish Scriptures; The Gospels; The Early Church; The Sociology of St. Paul; The Sacraments; The Holy Roman Empire; The Reformation; The Night of Christendom; Before the Dawn.

¶ After being announced for several months, this book will finally be ready for delivery next week. It is an extremely timely work.

"Churchmen sometimes argue," says the author, "that, although economic socialism does not necessarily involve 'rationalist' positions, so many of its supporters are unorthodox that they consider it dangerous to identify themselves with the movement. But it is precisely because the Church of to-day has so largely failed us, that the construction of a socialist philosophy has fallen into the hands of persons alienated from the traditions of Christendom. All the more necessary is it for that handful of Churchmen who value not the dead letter but the living spirit of tradition to come forward and make their own intellectual contribution to the building of the international commonwealth."

Published by

The Young Churchman Co.

Milwaukee, Wis.

Mite Chests

Cubes made of paper board. Sent flat with directions for easily putting together.

$3.00 per hundred postpaid. Sample, .05.

THE YOUNG CHURCHMAN CO.

MILWAUKEE - - WISCONSIN

was visited by the Bishop Coadjutor. This church is the first built by the Prairie Brotherhood, and the head of the Brotherhood, the Rev. W. T. H. McLean, was present to welcome the Bishop. There was in the congregation a priest of the Eastern Orthodox Church and two lay members of his communion.

Educational

COMMENCEMENT week, beginning Sunday, May 28th, marking the seventy-fourth year of St. Mary's Hall, Burlington, N. J., the oldest Church school for girls in the country, was more than usually eventful and pleasant. First on the schedule was the baccalaureate sermon in St. Mary's church, Burlington, on Sunday morning by the Rev. Wilson R. Stearly, rector of the Church of the Holy Apostles, Philadelphia. On Tuesday afternoon, May 30th, in the school grounds, students gave an exceedingly good portrayal of scenes from "Twelfth Night," in which the members of the graduating class took a prominent part. On Tuesday evening a recital of music was given: evidencing as usual the careful instruction in this department. The commencement proper occurred on Wednesday morning. At the exercises in the school room the orator of the day was Professor Brewster, Provost of Barnard College, whose theme was the "Education of Women." The valedictorian of the class was Miss Frances Presley Ogden. The service followed in the Chapel of the Holy Innocents, beginning with the ancient form of Bidding prayer, used daily at St. Mary's Hall. The Bishop of the diocese, so far recovered from his recent illness, was able to be present, and to give the diplomas to nine graduates: Misses Helen G. Applegate, Frances L. Bouis, Lucinda H. Bradford, Marian C. Coe, Mary E. Emory, Clara M. Engle, Julia B. MacMaken, Salome H. Metzger, Frances P. Ogden. Luncheon followed the chapel service; and after luncheon came the laying of the cornerstone of the new addition to the school, which is printed elsewhere in these columns.

THE COMMENCEMENT of St. Mary's School, Knoxville, Ill., this year was most notable. It was ushered in by a tennis tournament which lasted, at intervals, for several days. An early event of importance was "St. Mary's Pageant," given for the first time this year, which embodied in symbolic form certain epochs in the history of the school. The programme was divided into two parts, the first being the historical pageant proper and the second the May Day revels. The founding of St. Mary's, given by members of the senior class, was a remarkable and beautiful series. St. Mary was symbolized by a tall, graceful figure garbed in white. She was followed by a line of white clad seniors bearing golden symbols representing the Church, Literature, Art, Music, Science, etc., and in the pantomime there was given a representation of the destruction of St. Mary's School by fire in mid-winter in 1883, and its restoration afterwards. The May day revels, the dance of the rain drops, the flower dance, and the morrice dances followed in the order given, the May pole dance being the last number. The whole pageant closed with a stately recession. The graduates' recital was held in the study hall of the school. At the close of the programme visitors from out of town, house guests, and students were received in the drawing room by the president. The graduates who received their diplomas on June 7th are the Misses Mary Lee Andrews of Canton, Ill., Elsie Jane Cooper of Uniontown, Pa., Margaret Sickel Emery of Chicago, Roxie Gimble Throop of Lincoln, Neb., and Edna Carolyn Wyman of Canton, Ill.

THIS IS commencement week at Kemper Hall, Kenosha, Wis., and the week was ushered in on the preceding Saturday, which was designated as Gymnastic and Field Day, and was celebrated with much athletic vigor. The gymnastic dancing and athletic efficiency of the students were exhibited before a delighted audience in the gymnasium in the morning, while the splendid military drill of the girls in three companies occupied the afternoon. This military drill is a special feature of Kemper Hall, and is believed to be a large factor in developing the girls on the physical side. Their drill would have done credit to trained soldiers. A group of officers of cadets from Racine College comprised the judges, who awarded the banner for the best drilling to Company B, of which Fanny Schisby is captain. From Racine College came also the cadet band, but a drum corps of girl students easily divided the musical honors with the visitors. On Sunday the baccalaureate sermon was preached by the chaplain, the Rev. F. L. Maryon.

THE SECOND year of All Saints' Episcopal College, the Mississippi diocesan school for young women, came to a close Thursday, June 1st. The commencement sermon was preached in Christ church, Vicksburg, Sunday, May 28th, by the Rev. L. W. Rose of Laurel. The address to the graduating class was made by the Rev. Albert Martin of Yazoo City, Thursday, June 1st. There were six graduates in the high school, three in the college preparatory course, and three in the academic. The annual meeting of the trustees of the college was held at the college building during the afternoon and evening of June 1st. Reports were received from the Dean, the Rev. W. M. Green, and from the treasurer, Mr. J. C. Purnell. The report of the Dean showed a most gratifying condition, especially in the increased number of boarding pupils. The indications are that next year the full capacity of the present building will be taxed to care for the students, many new applications having already been made for admission. The immediate and substantial success of this college shows that the Bishop's faith has been justified, for its successful establishment was mainly due to his refusal to be dismayed by difficulties.

THE SERIES of events in connection with the eighty-third annual commencement of Kenyon College and Bexley Hall, Gambier, Ohio, will occur June 24th to 28th. At the college baccalaureate service on the evening of Sunday, June 25th, the sermon will be preached by the Rt. Rev. F. R. Millspaugh, D.D., Bishop of Kansas. On Monday evening the class of 1911 will present Sheridan's "The Rivals" and on Tuesday the Glee Club will present Gilbert and Sullivan's "Iolanthe." The class orator for the commencement exercises on Wednesday morning, June 28th, is Horace Wyndome Wood, '11, and the alumni orator is the Rev. Charles E. Byrer, '00 Bex., of Springfield, Ohio. The honorary degree of Doctor of Laws will be conferred upon Joseph Packard, Jr., '60 A. B., '70 A. M., of Baltimore, Md., and upon the Hon. Alvin H. Sanders, United States tariff commission, Washington, D. C. The Doctorate of Divinity is to be conferred upon the Rev. Cleveland K. Benedict, '87 A. B., Dean of the Divinity School, University of the South.

THE TRAINING SCHOOL FOR DEACONESSES, Berkeley, Calif., has just finished the fourth year of its existence, and has this season ventured to have its first commencement. The exercises were held in the rectory of St. Mark's Church, Berkeley, on May 29th, and the baccalaureate sermon was by the new rector of Trinity Church, San Jose, Rev. Halsey Werlein, Jr. It may be interesting to note that the president of this institution is the Bishop of California; all the mainland Bishops of the Eighth Missionary Department are visitors; there is a board of managers composed of representative ladies of the diocese; and that the faculty is made up of the clergy of the parish of St. Mark, Ber-

Social Workers

Social Workers'
Summer School, June 26 to July 28

Directors: J. C. Lathrop, S. P. Breckenridge, Edith Abbott
Course A— SOCIAL AGENCIES OF A GREAT CITY—PUBLIC and PRIVATE. Jane Addams, Sherman C. Kingsley, Henry W. Thurston, James Mullenbach, James H. Tufts.
Course B— OCCUPATIONS FOR THE INSANE. (For Institutional Attendants.) In charge of Edward F. Worst assisted by Mrs. Robert L. Parsons. Each Course, $15.00. For literature and special information address
Chicago School of Civics and Philanthropy
31 W. Lake St., (Old No. 87 E. Lake St.) CHICAGO, ILL.

Schools of Theology

NEW YORK

General Theological Seminary
CHELSEA SQUARE, NEW YORK

The Academic year began on the last Wednesday in September.

Special Students admitted and Graduate courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL., Dean.

PENNSYLVANIA

The Divinity School of the Protestant Episcopal Church in Philadelphia

Special students admitted. Privilege of attending courses at University of Pennsylvania. For information address **The Rev. W. M. Groton S. T. D., Dean.** 5000 Woodland Avenue, Philadelphia.

TENNESSEE

Theological Department
OF THE
University of the South
SEWANEE, TENN.

For catalogue and other information address
Rev. C. K. BENEDICT, *Dean.*

Schools for Boys

COLORADO

St. Stephen's School **COLORADO SPRINGS**

Boarding school for boys 10 to 18 years. Perfect climate; country life. All advantages of Eastern boarding schools. THE REV. GIBSON BELL, Headmaster.

INDIANA

Howe School A thorough preparatory school for a limited number of well-bred boys. Twenty-seventh Year began September 21st.
For catalogue address
Rev. J. H. McKENZIE, D.D., L.H.D., Rector
Box K., Howe, Ind.

NEW HAMPSHIRE

HOLDERNESS SCHOOL
For Boys. Prepares for Colleges and Technical Schools. Ranks with the highest grade schools of New England, yet by reason of endowment the tuition is moderate. 32nd year.
REV. LORIN WEBSTER, L. H. D., Rector, Plymouth, N. H.

OHIO

Home School for Little Boys
DRESDEN, OHIO

The school is designed for little boys who need Mother's Care and Careful Training. Pupils received from infancy to ten years of age. Outdoor life, excellent diet, milk, etc. Thorough teaching from kindergarten to higher grades. Number of pupils limited to ten. Terms moderate. References exchanged. For information address SCHOOL, BOX 43, DRESDEN, O.

WISCONSIN

Racine College Grammar School

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address
Rev. W. F. SHERO, Ph.D., Warden, Racine, Wis.

keley. The course of study corresponds to the course of study in the similar institutions in New York and Philadelphia.

INVITATIONS have been issued by the president and faculty of St. John's Military Academy, Delafield, Wis., for the commencement week exercises—June 11th, 12th, 13th, and 14th. The date first named is Graduates' Sunday; Monday is Field Day; Tuesday, Military Day and Alumni reunion; while Wednesday, the 14th, is Commencement Day proper, on which occasion will be laid the cornerstone of the new gymnasium.

THE Rev. CHARLES FISKE, rector of the Church of St. Michael and All Angels, Baltimore, will be the commencement orator at the graduating exercises of Hannah More Academy, on June 10th. On May 26th he delivered the address at the commencement of the Bard-Avon School, Baltimore, and on June 1st addressed the Alumni Association of the medical school of the University of Maryland on "The Moral Aspects of the Physician's Work." On May 31st he opened with prayer the commencement exercises of the Baltimore Training School for playground leaders. Mr. Fiske was also the alumni essayist at the commencement week of the General Theological Seminary on May 30th.

HOBART COLLEGE commencement will include the days from June 11th to 15th. On Sunday the sermon before the college will be delivered in Trinity church by the Rev. Arthur M. Aucock, rector of All Saints' Memorial Church, Providence, R. I. The baccalaureate sermon will be preached the same evening, also in Trinity church, by the Rev. Louis S. Osborne, rector of Trinity Church, Newark, N. J. The eighty-sixth commencement exercises will take place in Smith Opera House on Thursday, the 15th, when the Phi Beta Kappa oration will be delivered by Professor Charles D. Hazen, Ph.D., of Smith College, Northampton, Mass. In the afternoon of the same day a memorial tablet to the late President Hale will be unveiled and the address made at the unveiling by the Hon. Andrew D. White, Ph.D., LL.D.

The Magazines

AN ARTICLE that will interest many Churchmen is one written by C. D. Lathbury in the May number of *The Nineteenth Century and After* on the subject of the ornaments rubric. Most of the other contributions to this number are of particular interest only to the English people.

LADY ST. HELIER has written for the June *Century* an article on the training of English children which will interest many American parents. The seventh paper on "Martin Luther and His Work," by Arthur C. McGiffert, treats of the final break with Rome. Jack London contributes "The First Poet"; Admiral A. T. Mahan tells of "The Panama Canal and Sea Power in the Pacific," emphasizing the importance of the canal to this country. A profusely illustrated article is "The Women of the Caesars," the second of a series of papers by Guglielimo Ferrero. Tertius Van Dyke gives a pen picture of English university life under the title "The Flavor of Life at Oxford." On account of the revolution in Mexico, everything pertaining to that country is naturally of interest at the present time. The description of "The Rurales of Mexico" by Edward Emerson tells of the duties and organization of these soldier-police of the land of the Montezumas.

THE PRINCIPAL contents of the *Outlook* for May are "River Vacation and Some Assets," by Herbert de Lagalodet; "The American Renaissance," by Alfred Hopkins, which describes some of the beauties of American architecture; "The Passing of the Cattle King," by Randall R. Howard; and "The

Schools for Nurses

CHRIST HOSPITAL
Jersey City, New Jersey

(Protestant Episcopal Church), offers three years' course of Training for nurses. Allowance $5.00 monthly. Uniforms and Text Books furnished. Apply to Miss HOOPER, *Supt.*

Colleges and Schools for Girls

CANADA

Bishop Bethune College
Oshawa, Ont.

In care of the Sisters of St. John the Divine. Prepares for the University. Younger girls also received.

For terms and particulars apply to THE SISTER IN CHARGE.

DISTRICT OF COLUMBIA

FOR GIRLS
Mt. St. Alban, Washington, D. C.
Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.
THE BISHOP OF WASHINGTON, President Board of Trustees
MRS. BARBOUR WALKER, M.A., Principal

GUNSTON HALL 1906 Florida Avenue WASHINGTON, D. C.
A School for Girls
Mrs. BEVERLEY R. MASON, Principal.
Miss E. M. CLARK, L.L.A., Associate Principal.

DISTRICT OF COLUMBIA, Washington, Lafayette Square
Hamilton School. OPPOSITE THE WHITE HOUSE
For Girls and Young Ladies.
Write for Catalogue.
MRS. PHOEBE HAMILTON SEABROOK, Principal.

BRISTOL SCHOOL Washington D. C.
French Residence. Special, Preparatory, Academic and two years' Collegiate Courses. Capital advantages New $50,000 additional fire-proof building Athletics. Miss ALICE A. BRISTOL, Principal, Mintwood Place & 19th St.

ILLINOIS

St. Mary's KNOXVILLE ILLINOIS
A CHURCH SCHOOL
Under same management for forty years. Six Languages, Music, Art, Applied Housekeeping, Sympathic guidance, social advantages, physical culture, recreations, cheerful environment, home dairy, etc.
Rev. C. W. LEFFINGWELL, D.D., *Rector and Founder*
Miss EMMA PEASE HOWARD, *Principal*

WATERMAN HALL
A Church School for Girls
SYCAMORE, ILLINOIS
Twenty-third Year will commence in September, 1911. Preparatory, Academic, College Preparatory, and Special Courses. The RT. REV. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address:
REV. B. FRANK FLEETWOOD, D.D., Rector.

Colleges and Schools for Girls

KENTUCKY

Margaret College FOR GIRLS
A thoroughly modern home school. Endowed. Preparatory or junior collegiate training. Extensive grounds. Healthful community. New building. Faculty of College Graduates. Gymnasium. Address
REV. JAS M. MAXON, Prest., Versailles, Ky.

NEW HAMPSHIRE

St. Mary's Diocesan School for Girls
Concord, N. H. A home school in pleasant surroundings. Intermediate, college preparatory, and general courses, including Household Economics. Attractive gymnasium with grounds for outdoor sports. Tuition $460.
MISS ISABEL M PARKS, Principal

NEW YORK

Saint Mary's School
Mount Saint Gabriel
PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls
Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. *New Building in course of erection.* Extensive recreation grounds. Separate attention given to young children. For catalogue address
The Sister Superior.

ST. AGNES SCHOOL
Albany, N. Y.
Well situated on high land. Fine climate. Well equipped laboratories and gymnasium. Small classes. Individual attention. Preparation for leading colleges.
Miss SEABURY, Head of the School
BISHOP DOANE, President Board of Trustees

MISS C. E. MASON'S
Suburban School for Girls. Tarrytown-on-Hudson, N. Y.
Upper School for girls 13 to 25; Lower School for girls 8 to 13. A thoroughly modern school, with advantages of close proximity to New York City. All departments. Special courses in Art, Music, Literature, Languages, Domestic Science, etc. Certificate admits to leading colleges. New York City Annex. European Travel Class. For catalogue, address MISS C. E. MASON, LL. M., Lock Box 733.

OHIO

Harcourt Place
SCHOOL FOR GIRLS GAMBIER, OHIO.
Located in a picturesque college town. Healthful surroundings, modern buildings and extensive grounds. Preparatory and special courses. Music, Daily Exercises, Writing and Spelling. One instructor to every five pupils. For catalog address:
Miss MERWIN, Principal, P. O. Box 23

WISCONSIN

Milwaukee-Downer College
Milwaukee-Downer Seminary
Milwaukee, Wisconsin
COLLEGE COURSES lead to Bachelor's Degree. HOME ECONOMICS COURSES for Teachers. SEMINARY (new building) admits to Eastern and Western Colleges. MUSIC, directed by Emil Liebling; diploma. ART, ELOCUTION, GYMNASTICS and ATHLETICS. Location combines advantages of city and country.
Miss ELLEN C. SABIN, President.

SISTERS OF ST. MARY

KEMPER HALL, Kenosha, Wis.
A School for Girls under the care of the Sisters of St. Mary. The Forty-first Year opened September 27, 1910. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address: THE MOTHER SUPERIOR.

Saint Katharine's School for Girls
Davenport, Iowa
Academic, preparatory, and primary grades. Certificate accepted by Eastern Colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address:
THE SISTER SUPERIOR.

TENNESSEE

Belmont College
IRA LANDRITH, D. D., LL. D., Pres. MISS HOOD and MISS HERON, Principals.
An ideal school for Young Women, where moral, intellectual and Christian influences prevail. Courses in Art, Science, Expression, Physical Culture, Domestic Science and Modern Languages. Splendid Conservatory of Music under direction of the noted pianist and composer, Edouard Hesselberg. 12 Schools, each conferring diplomas. College is surrounded by beautiful Magnolia park overlooking Nashville, "The Athens of the South." Outdoor sports, horseback riding. School always filled; register early. For handsome catalogue, address
Department L. BELMONT COLLEGE, Nashville, Tenn.

Bible and the Life of the People," by Theodore Roosevelt, which was delivered as one of the lectures on the E. T. Earl Foundation under the auspices of the Pacific Theological Seminary of the University of California, Berkeley.

IN THE *Living Age* for May 27th there is an excellent short article by Filson Young on "Quack Religions," the particular quack "religion" to which he refers being what is known as "New Thought." His opinion of this cult is expressed by the conclusion of his article which is as follows: "Yes, there are planes of consciousness; there are likewise stupors of unconsciousness. There are also quite bottomless abysses of stupidity and black error from which, if we fall into them, no rope made in Boston, or anywhere else in America, will be long enough to drag us out." M. Loane tells of class hatred in an article taken from the *Spectator*, from which magazine is also reprinted an essay on "Materialism and Misgiving."

THE JUNE issue of *The World To-Day* is an exceptionally interesting one. The causes of the Mexican revolution are interestingly told in a summary of the volume by Francis I. Madero, in which, months before he became a revolutionist, he championed the people against the administration of President Diaz. An article of more than ordinary interest is "Living with the Homeless"; the first instalment is entitled "The Crime of Being Penniless." The author is Edwin A. Brown, a successful business man of Colorado, who, since his retirement from business several years ago, has devoted himself to the study of the unemployed, and has travelled over the United States in carrying on a crusade for the "poor man." "The Practical Side of the Panama Canal" is told of by Frank L. Nelson; a biographical sketch of William S. Kenyon, the newly elected senator from Iowa, is given by F. W. Beckman; Martha L. Root tells of the operation of the Carnegie Technical Schools; Kiyoshi K. Kawakami depicts the manner in which Japan fought the plague in Manchuria. The different departments are filled with a choice assortment of reading matter which, in condensed form, gives a review of the principal events in the realms of sport, music and the drama, finance, religion, and art.

THE PRINCIPAL subjects discussed in the June issue of *Current Literature* are reciprocity with Canada, the significance of the Standard Oil decision, and the developments in labor disputes, particularly the McNamara arrest. Woodrow Wilson's tour of the West, the advancing stages of the Mexican revolution, the coronation of King George V., and the upheaval in China, are lucidly expounded. The department of Science and Discovery contains articles on the "Capture of the Living Human Cell by the New Bacteriologist" and "An Indictment of the New Science of Management." A strikingly illustrated article in this department is entitled, "Human Endurance in the Light of the Most Tremendous of All Physical Tests." Under the heading of "Religion and Ethics," the "Ultra-Modern Teachings of Mary Wollstonecraft" and the "Latest Onslaught on the Belief in a Historic Christ" are interpreted. "The Dickens Centenary and Some New Appreciations," "Sorolla as a Portrait Painter," and "Is Walter Pater Demoralizing?" are three illuminative discussions to be found dealing with literature and art.

ICELAND has no jail, no penitentiary; there is no court and only one policeman. Not a drop of alcoholic liquor is made on the island, and its 78,800 people are total abstainers, since they will not permit any liquor to be imported. There is not an illiterate person on the island, not a child ten years old unable to read, the system of public schools being practically perfect. There are special seminaries and colleges.—*Selected.*

Holy Wedlock

A Book with Marriage Service and Certificate

"HOLY WEDLOCK" is the title of our booklet containing the Marriage Service. It contains:

First. The Marriage Service from the Prayer Book rubricated, and the letter-press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold, Red, and Black.

Third. A blank page handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½ x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers:

No. 1—HOLY WEDLOCK, heavy parchment cover, in envelope. Net, 50 cents.

No. 2—HOLY WEDLOCK, bound in white leatherette, title of book in gold, boxed. Net, 75 cents.

No. 3—HOLY WEDLOCK, white kid leather. $2.50.

Every bride will want one as a souvenir of her wedding day.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

It was before the day of . . SAPOLIO They used to say "Woman's work is never done."